

# SAMA VEDA

## VOLUME I

*(Chandas and Jatharas)*

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*3 Manuscripts*

*with English Translations and Footnotes*

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CLASSIFICATION DIVISION

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# SĀMA VEDA

## सामवेद

(English translation of Mantras with  
Sanskrit text and transliteration)

**(Volume I)**

1

# SĀMA VEDA

## सामवेद

Volume I

[The Nighantu of Yaska and the Sama-Veda 1-650]

English Translation

by

Swami Satya Prakash Saraswati

and

Satyakam Vidyalkar

NOTICE: This book is for sale only to members of the Arya Samaj Building, UP Block, Pitampura, Delhi-110034.

प्रथमो भागः

[उत्तरार्चिक और यास्क और सामवेद का निघण् ; 1-650]

DAV Publication Division

(Veda Pratishthan)

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## About this Edition

The great reformer, Swami Dayanand who ushered in a renaissance of Indian society towards the end of 19th century had ordained that :

*The vedas are the source of true knowledge. To read and understand the vedas is the supreme duty of one and all.*

This is one of the ten Principles of the Arya Samaj as laid down by Swami ji. Importance and relevance of the Vedas has been succinctly said in the Upanishadas :

वेदेन वै देवा असुराणां वित्तं वेद्यमविन्दन्त  
तद् वेदस्य वेदत्वम् । (Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)

*The Vedas are so called because each statement therein informs a man of the ideals of human life, called the Law of Righteousness, to understand which there is no better source.*

To meet the need of a modern, easy to understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977. The first edition was well produced and well received. Later as this important task slipped into inexperienced hands, quality of printing and paper became inferior while the price was unduly raised.



In the year 2008, the responsibility of publishing and propagating the Vedas has been actively taken over by the Publication Division of the DAV College Managing Committee. This new 2008 edition has far superior production values and is priced at less than one-third of the price it was being sold so far.

Our object is to make the Vedas easily affordable for every one who is interested in having a set of the four Vedas in his home for him and the family members to read and benefit by their divine message.

We propose to publish the Hindi translation of the four Vedas also in the near future and offer at a very moderate price. We seek your cooperation in this noble task.

Vishwa Nath  
*Vice President*  
DAV College Managing Committee

## Foreword

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality. The subtle and symbolic invocations of the *Śruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः ...अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अन्येष्टासो अकनिष्ठास एते, संभ्रातरो वावृधुः सौभगाय।

ऋक्. 5.60

The Vedas cautioned against recrimination, jealousy and ill will among the human kindred: मा भ्राता भ्रातरं द्विक्श्न् मा स्वसारमुत स्वसा... अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे।

मित्रस्य चक्षुषा समीक्षामहे। यजु. 36.18.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds:

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्राः। यजु. 25.21.

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्तिः)

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदव्यासो अपरीतास उद्भिदः।  
देवा नो यथा सदमिद्वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे॥ ऋक् 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः। ऋक् 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात्  
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम्।  
देवा भागं यथा पूर्वं सञ्जानाना उपासते॥ ऋक् 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववाराः। यजु. 7.14.

These enduring teachings of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

—Dr. L.M. Singhvi





## Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The Rgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Muller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising young man, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Daily he would perform *yajna*. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to for the cause of the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made noble resolve to create an endowment for the English edition of the Vedas.

Dr. Govardhan Lal Dutta, President, DAV College Managing Committee, requested the Vedic scholar Swami Satya Prakash Saraswati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Swami Satya Prakashji to accomplish this task. In this task, he is collaborating with Shri Satyakam Vidyalkar, a renowned Vedic scholar.

Thanks are particularly due to Shri Vishwa Nath for his unstinted cooperation in the excellent production of this work.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima  
Vikramiya Samvat 2034  
August 28, 1977.

Prakash Vir Shastri



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## DIVINE CHANTS OF DEVOTION AND SPIRITUAL CONSCIOUSNESS

Divine verses and hymns tuned and put into musical chants by the earliest human race are popularly known as *Sāmans*, and the collection handed direct to us is named as the *Sāmaveda*.

Prior to this divine text and the text of the other three Vedic Saṁhitās, there was no formal language; the tunes of the Sāma Saṁhitā are in such musical notes prior to which there was no music and ecstasy and exhilaration of this music were such prior to which no spiritual experience was so expressed. Man has fallen in all innate parameters since the earliest times so much so that the earliest divine music of ecstasy has now assumed the form of the cheap pop music and is being used for baser entertainments and superficial mundane experiences of life, and in that sense, it has been rightly said that the *Soma* of the ancients has now turned into our alcoholic beverage, *Surā*.

Our present collection of the Sāmaveda has in all 1874 verses, divided into several sections; the *Pūrvārcika* (1-585) the *Mahānāmni-Ārcika* (641-650) and the *Uttarārcika* (1651-1875), the *Āraṇya* (586-640) and the Supreme Reality is invoked under various meaningful names, particularly AGNI and INDRA. Laudable and the foremost adorable Reality has been addressed as AGNI; He is effulgent, He is wisdom-personified, He is pure and shining. Again the same Reality is addressed as INDRA, since He is resplendent, supreme in power; His is the victory over evil; ever-victorious and hence matchless in bravery and skill; He holds the thunderbolt which strikes against all adversaries. In absence of all other hopes, He is the only help and resort, which you can rely upon even in moments of utter despair. His assistance you can always invoke with full confidence. But he listens to you only when you surrender to Him, and your cause of grievance is *just* and *good*; He is the Lover of Truth. He does not side an evil, nor helps an evil-monger. His is the great Law *Rta*, and

He expects loyalty for the divine *Rta*, from His devotees and worshippers. The track of *Rta* is one, full of thorns, – it is in no case a bed of roses. He knows it, and yet He asks you to go along this path with courage. There are pitfalls in the way, and there are allurements and delusions on both the sides. He is always with you in your journey; He watches you and extends his helping hand, when He thinks, it is necessary, and also when asked for his help with sincerity. Before one gets a help from Him, he has to pass through all hazards of life. He expects from you the efforts, and then He rewards. Such is He; such is INDRA. He is verily pleased when you address Him as AGNI or INDRA – both are the names of the same *reality* (*ekam sad viprā bahudhā vadanī-Rg.*).

By invoking the Supreme Reality as Agni and Indra in the Sāman tunes (aloud or in silence), one experiences a peculiar trance in which first oozes out, then trickles, then flows and finally overflows overeffuses an indescribable fluid of spiritual exhilaration and in that state of consciousness, one may even forget Agni and Indra both; then he starts invoking and evoking the Superb Flowing SOMA – a fluid of conceptual experience, a personification of what is known as TRUTH (*satya*), LIGHT ( *jyoti*) and IMMORTALITY (*amṛta*), a total contrast of another type of exhilarating experience caused by the well known alcoholic beverage, which is a personification of UNTRUTH, DARKNESS and DEATH – this liquor SURĀ always allured ASURAS – the demons. And so the Sāmaveda verses sing the glory of this conceptually outflowing SOMA – the SOMA PAVAMĀNA – An entire book NINE of the R̥gveda is devoted to this SOMA PAVAMĀNA.

The devotee engrossed in glorifying the Supreme Reality as AGNI and INDRA, is always reminded of the two spiritual bodies, the Sun or MITRA and the WATER-GOD, the VARUNA – the two great principles of life in the Cosmic World. Many of verses and hymns of the R̥gveda are devoted to Mitra and Varuna also, and in the Sāmaveda several of them have also been tuned into Sāman Chants.

The Sun represents the Supreme source of enlightenment in our INNER world, and the parental star in our solar system. The water – principle (in the form of Dark clouds) becomes an

obstruction to the solar radiations when clouds gather between the earth and the sun. The result is *darkness*, and simultaneously in our INNER region, *nescience* so often comes and shrouds our intellect, the MEDHĀ, and takes away from us the instinct that helps us in discriminating between truth and non-truth, between good and evil, and between what is reality and what is ephemeral. This nescience or cloud of ignorance in the Vedic terminology is known as the *VRTRA*, (*vṛtra* – the coverer, the obstruction between a source of light and the recipient, the one which places MAN in the umbra and penumbra of darkness). The Sāman verses so often refer to the eternal conflict that has been in existence between the Sun and these Clouds. This is known as the conflict between the lower self (also known as INDRA) and Nescience, the *Vṛtra* – in fact, a never-ending conflict between Indra and *Vṛtra*. In this conflict the lower self, the lower INDRA, always seeks assistance from the supreme INDRA – the infinitesimal *indra* seeks the guidance of the Infinite Indra.

And so, what is the Sāma Veda, or what is the Soma Veda? Here we have in 1875 verses, an invocation taken from the Vedic lore, put into the musical tunes, and presented as CHANTS of a divine nature to evoke a spiritual ecstasy of a supreme type – the Supreme Reality is invoked with highest reverence and affection by a devotee, utterly sincere in his invocations, and the result is the gradual outflow of a devotional elixir, highly exhilarating, pleasing and enlightening. The Supreme Reality is the source of this elixir *SOMA*, and the infinitesimal self is the *recipient*. The fluid of ecstasy at the start trickles in drops, and in last stages it flows in streams and channels.

Of course, the experiences of this type cannot be described or put into words. They have to be enjoyed and *tasted*; they cannot be measured, reckoned or weighed. But one does easily feel that the spiritual fluid starts oozing or trickling into small drops, only during the final experiences of an adept, it overflows in streams, channels or showers. And sometimes we try to dilute this conceptual elixir with water or milk and sweeten it with our own honey. The lower self (the recipient) always introduces its *personal factor*, even when it

is blessed at the supreme hands. And this fluid *soma* flowing into currents has to be filtered through the wooden sieves or filters, collected in receivers, diluted with water and milk, and finally mixed with curds and honey, and then enjoyed. This is known as the treatment of SOMA before its final enjoyment. Man is expected to evoke *its own culture*, and *cure* it in his own way before he enjoys this divine elixir. The Sāman chants refer to this curing process also. The Soma-yajña is a dramatic representation of the supra-conscious experiences.

The source of the Soma is the Supreme Reality, seated along with all of us in our innermost consciousness, and recipients are we.\* As the divine elixir flows from the source and comes to the recipient, it becomes tinted as green, blue, pink or brown (all metaphorical). This tint is due to the *personality factor* introduced by the recipient. So many of our Soma verses refer to this colour.

And while the stream of this fluid elixir falls into the receptacle of our heart, it makes *a sound*, heard to the devotee alone – and thus the recipient devotee not only sees the tints (with his inner eyes) in the streams of Soma, he hears (with the inner ears) the shrill of the stream (कनिकृद्त् etc.) that falls from a height and is received into a vessel (*droṇa kalśa* or *kośa*), kept at a lower level. And the devotee fully enjoys it – the exhilarating Soma is sweet and tasty, it has a pleasing tint – green, brown, pink or blue, and it has come to him with a pleasing sound (when intensified, it assumes the form of a shriek or shrill).

Within the limitations of a human language, the divine experiences have been thus described. Of course, all of us know, they cannot be recorded, taped, photographed, described, pictured or painted. (one can enjoy the poetry only).

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स एतमेव सोमानं विदार्यतया हारं प्रापद्यत ।  
 सैषा विदूतिर्नाम ह्यस्तदेतन्नान्दनम् ।  
 तस्य त्रय आवसथास्त्रय सप्ता  
 —अयमावसथोऽयमावसथोऽयमावसथ इति ॥ (A.1)

## Invocations to Agni

Agni and Indra are the names of one and the same Supreme Reality, with a little difference. The word **INDRA** has a plurality of meanings depending on the context; it stands so often for the devotee or the lower self, and it appears as if *indra* is addressing to the Supreme Indra. The word *Agni* has also multiple meanings. It is the attrition-born fire, so reverentially invoked by the ritualists. Here it is the terrestrial fire. Again, it is the fire of the midspace – the lightning so often visible among clouds – the thunderbolt of **INDRA**. Lastly as the Sun, it is the fire of the celestial region. The same fire vitalizes our vital or breathing system; the same fire energizes the mental complex, and the same fire is again manifested in an inner enlightenment. Agni is thus the omnipresent principle of activity. When we talk of our Supreme Foremost Adorable, it stands for the Highest Reality.

The very first verse of the Sāman-collection invokes this Agni:

अग्र आ याहि वीतये गृणानो हव्यदातये ।

नि होता सत्सि बर्हिषि ॥ (Nos. 1 and 660)

(Having been praised by us, come, O adorable Lord (Agni) to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.)

O **AGNI** – Please come, be our *hota* (the priest of our invocation) and occupy the supreme decorated chair, specially placed for you (*Satsi barhisi*).

The first verse of the R̥gveda also is devoted to Agni.

अग्निमोडे पुणेहितं यज्ञस्य देवमृत्विजम् ।

होतारं रत्नधातमम् ॥ (605)

(We worship the adorable God (Agni), the high priest of cosmic activities, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous.)

Agni is described as the *Purohita*, the foremost in rank, of our cosmic sacrifice; as one of the divine performers or priests (ṛtviks) of the yajña, the Agni is *hotā*, the invoker; it is the most prized jewel among the divine treasures (*ratna-*

*dhātāmam*), and therefore, all honours to it – we worship it, we glorify it (*īde*). Such is the first verse of the R̥gveda. (It also occurs in the Sāmaveda as 605.)

It is the parameter of one's *consciousness* in which He is to be approached; in that parameter alone, He is to be evoked, invoked, invited, asked to be seated, and reverentially received.

All of us are familiar of only one language – a language of time-space parameters, and there is no alternative for us but to use the terminology of these parameters for our experiences gained in the innermost parameter of spiritual consciousness. This approach has to be accepted, and then alone we can evaluate the rhythm of the Vedas. The Sāmaveda is a token attempt in this direction – quite sufficient for human needs in the dimensions of spiritual experiences of the highest kind. We are told, that the Sāman tunes based on the R̥k verses were given to us in the oldest times, but they have even now that freshness which would exhilarate any of us in our present age.

1. Agni is invited to come and be seated.  
अग्न आ याहि, सत्सि बर्हिषि (1)
2. We all accept this Agni worthy of our adoration.  
अग्नं वृणीमहे (3)
3. This Agni will destroy all our ills and evils – He would crush the Nescience (*vr̥tra*) that shrouds our consciousness.  
अग्निः वृत्राणि जह्यनत् (4)
4. He is dear to me like a friend, and therefore, I adore Him.  
मित्रमिव प्रियं-स्तुवे (5)
5. We are in the midst of those people who hate us, who refuse to give us anything they possess – may this Agni protect us from these persons – such misers and self – conceits.  
त्वं नो अग्ने महोषिः पाहि विश्वस्या अरुतेः ।  
उत द्विषो मर्त्यस्य ॥ (6)

(O adorable Lord, may you protect us by your greatness against all malignity and hate of mortal man.)

6. O Agni, please do come – अग्ने! एहि May I recite invocations in your favour – ते गिर. पुत्रवणि (7) May you be magnified by our spiritual devotions (May you be invigorated with Soma Indu.)

एभिः इन्दुभिः वर्धसि (7)

Indu is the sweetness of spiritual love and joy that trickles from our innermost consciousness. *Indu* means moon also; *Soma* also means moon.

7. O Agni, you have been brought by the devotee into his inner experience by the attrition process, from the lotus of the innermost complex (just as fire from the attrition of wood.)

त्वामसे पुष्करदध्यधर्वा निरपन्यत ।

मूर्ध्नो विश्वस्य वायतः॥11(9)

(O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe.)

8. Atharvan is any of us among His devotees who with sincerity and steadfastness (with single attention) seeks to churn out the fire of devotion in his innermost region.

नमस्ते अग्न ओजसे गुणन्ति देव कृष्टयः ।

अमैरभिन्नमर्दय ॥ (11)

(O divine adorable Lord, men sing reverent praises (say *namaste*) for the attainment of strength; may you destroy the enemy by strength.)

All salutations to you, O Agni

अग्ने नमस्ते

May you perish our adversaries with ills and diseases:

अमैः अमित्रं मर्दय

Who are the adversaries of a devotee; not the wicked persons around him. The adversaries, who stand between me and my love, my Lord (the Supreme) is the greed, the malice, the untruthfulness, the passion, the ill—all that shrouds my consciousness. These ills are to be crushed by their opposites (अमै, *amaih* = diseases.)

9. Day and night, and every day, saluting you with reverence,



we sing you close to us, into our consciousness by constant meditation.

उप त्वाग्रे दिवेदिवे दोषावस्रद्धिया वयम् ।

नमो भक्त एषसि ॥ (14)

(Day and night, we approach you, Lord, with reverential homage through sublime thoughts and noble deeds).

10. You are invited, O Agni!, in this *yajña* (the *adhvara* – free from every sort of violence) to accept our chant of devotion (*gopithāya*). Please do come with your associates, the *maruts*:

प्रति त्वं चारुमध्वरं गोपीधाय प्र हूयसे ।

मरुद्भिरग्न आ गहि ॥ (16)

(Earnestly we invoke you to dwell in the innermost chambers of our heart, to accept our loving devotions to you. Please come to us, O adorable God (Agni), with your vital forces (the *maruts*).

[Gopithāya: for drinking Soma; for supra-enjoyment, or for accepting our loving devotions.]

11. अग्निमिन्यागो मनसा धियं सचेत मर्त्यः ।

अग्निमिन्धे विवस्विमि ॥ (19)

(Let a man, when he kindles the fire-ritual, perform the ceremony with a devout mind; he kindles it with the guidance of priests).

12. कविर्मममुप स्तुहि सत्यधर्माणमध्वरे ।

देवममीवचातमम् ॥ (32)

(May we worship the all-wise, the all-knowing and the supreme that sustainer of eternal laws. He is the one who destroys evils, apparent or concealed, through His supreme goodness).

13. O Agni, may you protect us – वह्नि नो अग्रे!

For our protection, we invoke you with a hymn of one verse, with a hymn of two verses, with a hymn of three verses and also with a hymn of four verses.

पाहि नो अग्न एक्या पाहूत द्वितीया ।

पाहि गोभिस्तिसृभिरुजै

पते पाहि चतसृभिर्वसो ॥ (36)

(O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O Lord of Energy, O Lord of riches (or food).

(cf. ऊर्जं and इष of Yv. I.1)

[Our Lord Agni is addressed here as ūrjām-pate (lord of energy) and as vasu (lord of food or sustenance)]

14. May our invocations and invitations reach that Agni (अग्निं नक्षन्तु नो गिरः) which fructifies aspirations and pledges, who helps us in attainment of our targets of life (cf. यतो व्रतानि पश्यसे – Yv.)

This Agni is the knower of all our paths (गानुवित्तमः), He has set the tracks of enlightenments for our benefits.

अदरिं गानुवित्तमो यस्मिन्व्रतान्पादधुः।

उपो पु जातमार्गस्य वर्द्धनमग्निं नक्षन्तु नो गिरः ॥ (47)

(Our laudations are offered to that adorable Lord – Agni – to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and the wisest and is the furtherer of the works of pious men) – cf.

विष्णोः कर्माणि पश्यत यतो व्रतानि पश्यसे।

इन्द्रस्य युज्यः सखा ॥

[Yv. VI 4, Rv. I. 22.19, Sv. 1671]

15. O devotee, *purumīdha* – पुरुमोद – may you seek His favour – by your chants (gāthā) –

पुरुमोद! गाथाभिः ईडिष्व

Then He would provide you with a shelter under His shade, under His roof – you would get protection (अवसे) and affluency (रये).

अग्निमोदिष्ववसे गाथाभिः शीरशोचिषम्।

अग्निं रये पुरुमोद श्रुतं नरोभिः सुदीतये छर्हि ॥ (49)

(Solicit with your hymn (gāthā) (chants-gāthā) for protection the adorable fire-divine, whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper, the other devotees are praising that far-famed on their own behalf. May you recommend to the same fire-divine for a home to me – his devotee).

16. O Agni, come with all your associates and occupy these

seats, respectfully allotted to each and every one of you  
O Agni, listen to our words of invocations – you have the  
Supreme Listening Capacity. (श्रुत्कर्ण, अग्नेः श्रुधि) --  
श्रुधि श्रुत्कर्ण वद्विभिर्देवैरग्ने सयावभि ।

आ सीदतु बर्हिषि मित्रो अर्यमा प्रतर्थावप्तिरध्वरे ॥ (50)

(With all the associates like Mitra and Aryaman who  
come with you as associates in the morning).

- 17 O Agni, in this sacrifice of ours, free from every sort of  
violence, you are our householder (गृहपति), you are invoker  
(होतृ), you are our potṛ (पोतृ – protector), you are our  
priests. May you, therefore, perform this yajña (कय्य यज्ञि)  
with suitable and choicest offerings, and thereby procure  
affluency for us (यसि)

त्वमग्ने गृहपतिस्तव हेतानो अध्वरे ।

त्वं पोतृ विश्ववार प्रवेत्ता यज्ञि यसि च कय्यम् ॥ (61)

(O fire-divine, you are the head of the family, you  
are the invoker in our benevolent actions (*adhvara*, a  
sacrifice untinted with violence); O Lord of all boons, you  
are the preserver and all-knowing. May you convey the  
oblations to other bounties and also enjoy yourself.)

18. यो जागार तमृचः कामयन्ते  
यो जागार तमु सामनि यन्ति ।  
यो जागार तमयः सोम आह  
तवाहमस्मि सख्ये न्योका ॥ (1826)

The Rk hymns love the one enlightened who ever  
wakes and watches. The Sāman tunes also bless the one  
enlightened – who is ever vigilant, and to that enlightened  
one, the loving Lord (Soma) also addresses thus: “I am  
yours, I have my dwelling in your friendship.”

19. अग्निजोहार तमृचः कामयन्ते  
अग्निजोहार तमु सामनि यन्ति ।  
अग्निजोहार तमयः सोम आह-  
तवाहमस्मि सख्ये न्योका ॥ (1827)

The Rk hymns love the one, when the fire-within is  
enlightened, whose (inner) fire wakes and watches. The  
Sāman tunes also bless the fire kept alive, ever vigilant,  
and to that one (whose fire is alive), the loving Lord

(Soma) also addresses thus: "I am yours; I have my dwelling in your friendship."

## THE SUPREME REALITY INVOKED AS INDRA

Verses of the Sāmaveda from No. 115 to 585 constitute a very interesting section known as the *Aindra Parva* devoted to the Supreme Reality addressed as *INDRA*. In the Vedic literature the word *indra* is multifariously derived, and means (i) the lower self (the soul); (ii) the Supreme self; (iii) king or a head of any constituted body; (iv) anything or any being resplendent, (v) the Sun, particularly the source of light and an adversary of darkness, clouds, or nescience, and (vi) when occurring as paired with some one or two other *devatas*, it might mean lightning (*vidyut* or electrical energy).

In the Sāman hymns, when the Supreme Reality is invoked as Indra, He becomes a Supreme *Personality* with following characteristics:

- (a) He is *puruhūta* or invoked by all and sundry; He is *satvan* (śatru-sūdan) the destroyer of enemy (षट् विशाण गत्यवसादनेषु तु० प० 1520); particle वनिय; as a Vedic usage त for द) He is also Śākin all powerful (शकनंशक., शक्ति.); He accomplishes everything that He wishes without the help of any other personality.

O devotees, your devotional ecstasy has brought you close to the Reality invoked by every one. He is the one who destroys all your adversaries (ills and evils), and who does anything and everything, that He thinks proper without asking for assistance from any other person (the lower self).

तद्भो गाय सुते सचा पुरुहूताय सत्त्वे ।

शं यद् गवे न शक्तिने ॥ (115)

This is the first verse of the Aindra Kāṇḍa – it does not use the term *indra*, which the chapter refers to in the succeeding verses. (For *Puruhūta*, and Śakra Śākin, see also verse 333).

- (b) This Indra is now addressed as *Śatakratu*, the performer of a hundred yajñas. A yajña is that action of public good

which is done without a selfish end. Indra Himself is such a person who is cent per cent selfless (and hence the word *Sata* or hundred); We the devotees even in our extreme selflessness cannot be selfless beyond four or five per cent. We can be only *pañca-kratu*, *sapta-kratu* or at the most *daśa-kratu*. It is our Resplendent Lord Indra who alone is śatakretu or a cent per cent working for others (सहस्र परार्थत्वात् — Sāṅkhyā).

For such an Indra, the exhilarating elixir of divine devotion is offered. He is the source of such an elixir; may we also be blessed with a few drops of this divine liquor — most glittering and sparkling (*dyumnītamā*):

यस्ते नूनं शतक्रतुविन्द्र द्युम्नितमो मदः ।

तेन नूनं मदे मदे ॥ (116)

This *mada* (exhilaration) is of Soma, and not of *surā* (intoxicating or stupefying *surā* — alcohol that dupes our senses).

The Supreme Reality is the prime source of this Soma, we receive it from Him and finally, we offer Him also the same that we receive from Him (i.e. His to Him).

- (c) While we invoke Indra for the sake of Soma, it has to be brought from a distant land, from great heights, or from the celestial region (नाके) to us with speed, and in this connection we have to think of a fast-moving bird *suparna*, falcon; possessing golden wings (हिरण्य पक्षं).

नाके सुपर्णमुप यत्पतन्तः हृदावेनन्तो, अभ्यचक्षतत्वा ।

हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं मुरण्यमुम् ॥ (320)

- (d) Indra is invoked for our assistance in the grim battle or struggle of life (भरे), He alone provides us with strength and nutrition (वाजसातौ) . Indra alone would kill *vṛtra* in the struggle (समत्सु भ्रन्ते वृत्राणि; and would deprive *vṛtra* of his wealth (सञ्जितं धनानि); Indra is bounteous and rich, and hence He is known as *maghavan*. Here is a very popular verse, so commonly occurring in the *Ṛgveda*:

शुनः हुवेन मघवानमिन्द्रमस्मिन्भरे नूतनं वाजसातौ ।

शृण्वन्समुग्रमूतये समत्सु भ्रन्ते वृत्राणि सञ्जितं धनानि ॥ (329) (Rg. III 30.22, 31.22; 32.17, 34.11, 35.11 etc. and Av. XX. 11.11)

Indra is the giver of pleasure (शुने); He is our best leader

(नृतमं). He quickly listens to our invocations for our protection (कृतये मृण्वन्तं). He is fierce in appearance whilst He puts a strong fight against His adversaries, (*ugram*) with determination.

- (e) Indra goes to His devotees with the speed of a fast-moving chariot when sincerely invoked; in the same horse-driven glittering chariot (भ्राजमाना रथेषु). He proceeds to the battle field or to the *yajña* (यदि – a place of sacrifice or noble deeds) –

यदी वहन्त्याशवो भ्राजमाना रथेष्व।

पिबन्तो मदिरं मधु तत्र श्रवांसि कृण्वन्तं ॥ (356)

- (f) O Indra, foresake us not (मा नः इन्द्र पर वृणक्); come to us with your associate (भवानः सधमाद्ये); take us under your protection, you are our closest relation.

O Indra, foresake us not.

मा न इन्द्र वृणमवा नः सधमाद्ये।

त्वं न अती त्वमिन्न आप्यं मा न इन्द्र परवृणक् ॥ (260)

- (g) O Indra, O Lord with thunderbolt in your hand (i.e. वज्रहस्त, one handling with adamantyne justice), come to our *yajña* or a place of sacrifice, on (your chariot) driven by two horses (हरिष्यां) for enjoying Soma (मदाय पीयते इमे सोमासः) mixed with curds (दध्याशिरः).

इम इन्द्रया सुन्विरे सोमासो दध्याशिरः।

तां आ मदाय वज्रहस्त पीतये हरिष्यां याह्नोक आ ॥ (293)

(for शिप्रो, सुशिप्रि or chin, see also verses 423, 814)

(These elixirs of devotional prayers mixed with the curds of pious action are dedicated to resplendent Lord. Come to our heart, O wielder of bolt of justice, with your two vital and mental powers to bless them for our spiritual joy.)

- (h) This Indra is *Sipri* (with big nose, chin, or jaws) He enjoys Soma; He drinks Soma in the company of other priests (सचा पिबन्तं); He destroys the cities and citadels (पुरे विपनन्ति) of our enemies who knows (क ई वेद) who He is, and which food or nutrition, He lives on?. (कत् वयः दधे) --

कई वेद सुते सचा पिबन्तं कद् वयो दधे।

अयं यः पुरे विपिनत्योजसा मन्द्यनः शिप्यन्त्यसः ॥ (297) (1696)

(No one knows what vital drinks He enjoys when

devotional prayers are offered to Him, and when and what food He takes!! He looks resolute as a man having strong jaws (śiprī); exhilarated by the spiritual joy, He breaks down the strongholds of evil forces by His strength).

[For Śiprī, see also verses 423 and 824]

- (i) O Indra, the Smiter of Vṛtra, Come अगहि), with your associates (Maruts) to our place (अर्वचिनः, the new place) from long distances (परावतः); for this visit, yoke your two horses in your chariot (हरी युद्धवः);

O Maghavan, the bounteous Lord, come for enjoying Soma (सोम पीतये)-

युद्धश्वा हि वृत्रहन्तम हरी इन्द्र परावतः ।

अर्वचिनो मघवनस्तोमपीतय उग्र ऋषेभिर गहि ॥ (301)

(O the destroyer of darkness and bounteous resplendent Lord, may you yoke your vital forces even from afar and, O renowned for your firm and prudent acts, come to us to drink the elixir of devotional love).

*Harī* (हरी) – The horses of the Supreme Reality, our bounteous Lord are the centripetal and centrifugal forces. *Vṛtrahantam* – O the destroyer of Nescience.

*Somapīṭaye* – Come to accept our sentiments of devotional love and dedication.

*Parāvataḥ* – from long distances – beyond the region of approach by our sense organs.

*Arvācīnaḥ* – to a place of our face-to-face experience.

*Rṣyēbhiḥ* – Accompanied with Indriyas (sense organs) and prāṇas (the vitality-complex).

- (j) O Lord : before your visibility, a yogin, your devotee, clearly sees (प्रत्यदर्शि) the daughter of the Sun (दुहिता दिवः, the Dawn), approaching (दृष्टवती) and displacing darkness (उच्छन्ती). One also clearly sees the goddess *Mahī*, the great leader of mankind (मही, सूनरी); and one also sees the divine enlightenment (चक्षुषा ज्योतिष् कृणोति) within our conscience, clearing out all the darkness, (तमः भ्रयउवृणुते)

प्रत्यु अदृश्यमित्यु उच्छन्ती दुहिता दिवः ।

अय मही वृणुते चक्षुषा तमो ज्योतिष्कृणोति सूनरी ॥ (303)

(The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that the objects may be visible to the eye. She

is the kind guide of every man, when she diffuses light).

- (k) O Indra, it frequently so happens that our adversaries (the demons) close all the gates of the free flow of water; during such periods of calamity, you kill these *danavas* (demons and devils, you clear all the obstructions and obstacles and thus again release the channels and streams for our advantage.

अदईसत्समसुजो वि खानि त्वमर्णवान्

बदधधानां भरण्या;

महान्तिन्द्र पर्वतं वि यद् वद;

सृजद् धारा अत्र यद् दानवान्॥ (315)

(You resplendent self, cleave the dark forces asunder. You set free the fountain of knowledge; you liberate the obstructed streams. You open the vast cloud of darkness, and give vent to the showers of blessings, having destroyed wickedness).

Here *mahāntan parvatam* means the vast clouds, *khāni* are the gates for the flows of water, *badvadhānām arṇavān* are the obstacle-producing clouds full of water.

- (l) O Indra, kill the *vṛtra* (ills evils, the shrouders of light), get a victory over the midspace (अयः जय – midspace; also actions); and extend (अनु अर्चन्) your sovereignty (*svarājyam* .)

प्रेक्ष्यमीहि घृणुहि न ते वज्रो नि यं सते ।

इन्द्र नृण्यहि ते शत्रो हनो घृणं जया अयोर्वज्रनु स्वराज्यम् ॥ (413)

And hence, may you, O Indra, march with speed towards the enemy, destroy the foes with your bolt (ते वज्रः).

- (m) I worship (गृणे) that Indra, the resplendent one, who is a *ṛviya* (the decorator of all the seasons with fruits, flowers and harvests) and is also known by the names of *Brahmā*, the great, the Supreme.

एष ब्रह्मा य ऋत्विज इन्द्रो नाम श्रुत्वे गृणे । (438)

*Alternatively* – He the great *Brahmā*, the creator is also named as Indra.

- (n) May you, O devotees, sing his glory; may your chants and songs (*gātham*) be sung in favour of that killer of *vṛtra*. He would accept the praise with pleasure.

प्राव इन्द्राय वृत्रहन्तमाय विप्रस्य गाथं ।

गायत यं जुजोषते ॥ (446)



- (o) Indra is the Lord of us all: He enlightens all the regions.  
इन्द्रो विश्वस्य रजति । (456)

### Beard and moustache of Indra

The word *Śmaśru* stands in Sanskrit both for beard (hair on chin) and moustache (hair on upper lip). In one of the Sāman verses (No. 623), we find –

O Indra, your *Śmaśrūṇi*, i.e. beard and moustache are of green colour and your both horses also are of green colour (*haritau*). Your devotees and worshippers, the poets (*kavayah*) and musicians (*vanargavaḥ*) offer praises to you (*stuvanti*) –

हरी त इन्द्र श्मश्रूयुतो ते हरितौ हरी ।

ते त्वा स्तुवन्ति कवयः परुषासो वनर्गवः ॥ (623)

This verse (the anuṣṭup does not occur in the R̥gveda; and it is followed by three other verses exclusively occurring in the Sāmaveda (624-626).

That brilliance or glory be given to me which exists in gold, which is found in cows, and which is associated with the divine truth (*satyasya brahmaṇah*):

यदवर्चो हिरण्यस्य यद्वा वर्चो गवामुल ।

सत्यस्य ब्रह्मणो वर्चस्तेन मा सँसृजामसि ॥ (624)

O Indra, the giver of blessings, may that courage (*sahas*) and valour (*oja*) be available to me since you verily are lord of this great strength. May you give us strength and affluency, which would enable me to get a victory over enemies; when your help comes to us, then alone we shall be able to face them and give them defeat.

सहस्तान् इन्द्र दद्व्योज ईशे

ह्यसय महतो, विराप्सिन् ।

क्रतुं न नृमूर्ध्न्यस्त्विरं च वाजं

पृथेवु शत्रून्सुहृन्ना कृषी नः ॥ (625)

The next verse is addressed to cows or divine speech (626).

May the waters of this region, wide and vast, be drinkable for you.

सहर्षमाः सहवत्सा उदेत विश्वा रूपाणि विभ्रतीर् द्यूधनीः ।

उरु पृथुरस्य वो अस्तुलोक इमा आयः सुप्रणाल इहस्त ॥ (626)

*Indra's horses, bays or steeds* – The word *harī* (in dual number) is used for Indra's two horses, yoked to His chariot. These horses are decorated with bridles or headgears; they have long hairs dropping on both sides on the shoulders (*keśinā*) and they were provided with sturdy *Kakṣyaprā* –

युद्ध्वा हि केशिना ह्ये वृषणा कक्ष्यप्रा ।

अथा न इन्द्र सोमपा गिरमुयश्रुति चर ॥ (1346)

Indra is accompanied with soldiers equipped with arrows (इषुहस्तैः) and arroweese (निषङ्ग) and bows (उग्रघन्वा)

स इषुहस्तैः स निषङ्गभिर्वशी सँसृष्टा स युध इन्द्रो गणेन ।

सँसृष्टजित्तोमपा बाहुशार्धूउग्रघन्वा प्रतिहिताभिरस्ता ॥ (1851)

Perhaps this army refers to Maruts equipped with arrows, bows, and other brilliant weapons. Maruts are lightening-bearing watering colouds.

## SOMA THE CONCEPTUAL BEVERAGE OF GODS

While *SURĀ* is a beverage of *reality* to be enjoyed by wicked drunkards and demons, *SOMA* is a conceptual beverage, imaginary in the sense that it cannot be carried in bottles; it is enjoyed by divine people; it is the sole possession of gods. *Surā* is manufactured in a distillery from malt, molasses or grapes, mixed with condiments. *SOMA* and *SURĀ*, both are exhilarating – the latter is “intoxicating, the former is strength-giving. *Surā* dupes the senses and stupefies the intellect; *Soma*, on the contrary makes you sensible *par excellence*; it evokes and invokes wisdom. *Surā* leads to vice and untruth; but *Soma* takes you to virtue and truth. *Surā* is the confusion of utter darkness. while *Soma* leads you to enlightenment. Asuras ran to take the entire possession of *Surā* while gods, the younger, had to remain satisfied with *Soma*. The Asuras sought satisfaction in the matters of TODAY while *SOMA* sharers looked to the satisfaction of distant future of a remote TOMORROW. And *lo!* the *asuras*, the sharers of *SURĀ*, became victims of a perpetual hell. The gods, sharers of *Soma* attained immortality after DEATH – and hence demons were afraid of death while Gods courted death with pleasure.

**Soma and Surā** \* Soma in no way is to be confused with the intoxicating liquor (alcohol and wines). The *Śatapatha Brāhmaṇa* (VI.1.3.10) clearly shows the difference between Soma and Surā:

सत्यं वै श्री ज्योतिः सोमः

अनृतं पाप्मा तमः सुरावे ।

While both are exhilarating at the first experience, the former is vitalizing, the latter is stupefying – alcohol or surā weakens the man physically, morally and intellectually. The Soma is truth (*sarya*), prosperity (*Śrī*) and light (*jyotiḥ*), the Surā is untruth (*anṛta*), misery (*pāpmā*) and darkness (*tamas*). Soma leads to *jñāna* (enlightenment) and *ānanda* (bliss).

Such is SOMA, the conceptual beverage of gods, not to be confused with SURĀ, the intoxicating liquor of demons, or wicked. Man, from ancient times, has been manufacturing surā, the liquor in distilleries, but SOMA is not a produce of any industry. Its distillery is in your own consciousness, and fortunate is he who gets even a few drops (*indu*) of it from his innermost complex. Soma cannot be put into bottles and sold to public at a fancy price.

There is a SOMA PAVAMANA Book, entirely devoted to the culture of SOMA and its conceptual effusion, filtration and purification in the great text of R̥gveda, and here in the Sāmaveda, we have the choicest passages from the R̥gveda, tuned into chants. From the same source a considerable number of verses have passed into the Twentieth Chapter of the Atharveda, and the Soma Yaga is a ritualistic presentation of the conceptual Soma offerings in the Yajurveda. The Soma creeper is the conceptual creeper, of the imagination of the Vedic Aryans, who enjoyed the performance of the SOMA SACRIFICE. Soma in no way is a mushroom of Mexico as suggested by R. Gordon Wasson and his wife Valentina Pavlovna Wasson – the mushroom noted for hallucinogenic or psychotropic characteristics, (See my note in *Journ. Inter. Dayananda-Veda Peetha*, Vol. I, No. I, pp. 115-122, 1988). In the aromaturgy of their *yajña*, the old Aryans used a

\* For Soma and surā, see our note on SOMA, R̥gveda XII, pp. 3941-3960.

choicest herbal creeper of their neighbourhood and hence the SOMA creeper, crushed, pressed and the sap filtered for the offerings differed from locality to locality. The concept of SOMA became so popular with the Vedic Aryans that they took it to the neighbouring countries; and this speaks of the popularity of this SOMA in the Zoroastrian theology (of Zarathustra) of Iran under the title of HAOMA (होम).

**SOMA and Moon** – Since the word *soma* has come to mean the conceptual plant (or creeper), *soma* and also the *moon* a concept or superstition has been attached : moon waxes and wanes periodically and hence the Soma plant must have the peculiarity of adding one leaf every day (along with waxing of moon); the number of leaves become finally fifteen on the full-moon day; and then the number of leaves in the second fortnight must diminish by and by one unit. Of course, there is no plant which shows this characteristic. It is definitely the characteristic of moon alone that it waxes and wanes.\*

**Soma as the medicinal herb** – Soma as something superb of medicinal value (of curing ailments of all types) – an *oṣadhi par excellence* (I am Soma among medicinal herbs – the *Gītā*); it is present in every herb; its presence in herbs is supposed to be responsible of cures – the curing characteristic of the herb has been supposed to be proportional to the Soma – ingredient in it.

All the (medicinal) herbs produced on this earth are the gifts of this Soma:

त्वमिमा ऋषधीः सोम विश्वास्तवमपो, अजूनयस्त्वं गाः ।

त्वमातनोरुर्वाङ्मत्तरीक्षं त्वं ज्योतिषा वि तमा ववर्थ ॥ (604)

\* एष वै सोमो राजा देवानामन्नं यच्चन्द्रमाः

– Now this king Soma, the food of the gods is no other than the moon. (*Satapatha Brāhmaṇa*, 1.6.4.5.)

The Rg verse (X 85.3) also suggests the same:

सोमं मन्यते पयिवा न्यत्सं पिबन्त्योषधिम् ।

सोमं यं ब्रह्मणो विदुर्न तस्याश्नन्ति कश्चन ॥

He, who had drunk, thinks that the herb, which a common man, crushes and grinds, is the divine elixir, but which the sages know to be really the elixir, no one tastes that.

[O Soma! you are these medicinal herbs, you have generated the entire waters and milch-kine. You dispel darkness with light; you sustain and extend the mid-regions]

**Cultivation and sale of Soma** – Soma is not cultivable by man; like *amṛta* it has been brought by gods on this earth and its abode is supposed to be on the tops of hills, particularly in Himalayas and a few more mountains in India (perhaps, no where else outside the *Āryāvarta*). People collect it from these top hills and in heaps bring it to Indian markets where it is sold in exchange of cows, gold, silver (*candra*), cloth, skin, she-goat, milch-cow etc. A lively description of the sale is given in the *Śatapatha Brāhmaṇa* (III. 3.3. 1-4) a renowned text of the Vedic age. The verses of the Yajurveda have also been used as *vinīyoga* for this sale. The Soma is brought in carts to the *Yajña-maṇḍapa*, or the extensive sacrifice campus.

The purchased Soma is cleaned, washed, soaked in water, cut into pieces and crushed under stones (*grāvā*) and the sap is extracted: it comes down in torrents and collected in receptacles (called *droṇa*, (765, 785) *kalaśa* (557, 559), *kośa* (556, 767)) sometimes allowed to ferment in vats, then filtered: this effused, filtered and cured *soma* is referred to as Soma-Pavamāna, and used as offerings to fire, and finally, the sacrificial priests sit, drink and enjoy the exhilarating *Soma*. Such is the summary of a ritual which has been going in India since ancient Vedic Age, but now rarely patronized in the ecclesiastical circles.

The entire Book IX of the *Rgveda* deals with the texts of the *Soma Pavamāna*. Similar verses occur in other parts of the *Rg Samhitā*, the *Yajur Samhitā*, the *Sāma Samhitā*, and the *Atharva Samhitā*. To exemplify and illustrate the subject of Soma, we shall quote here a few verses.

(a) स्वादिष्ठया मदिष्ठया पवस्व सोम घारया ।

इन्द्राय पातवे सुत ॥ (468, 689, *Rg IX.1.1*)

(O elixir of divine Love, may you flow in the sweetest and most exhilarating stream, expand for the acceptance of Indra, the aspirant, the resplendent self.)

O Soma, for the enjoyment of Indra as a drink (पातये), clarified and effused (सुत), superb in taste (स्वादिष्ठया) and

most exhilarating (मदिरया), may you flow (पवस्व) in receptacles in streams (धाराया). This is the first verse of the Soma Pavamāna Mandala of the Ṛgveda (IX.1.1); it occurs twice in the Sāmaveda (No. 468 and 689) and once in the Yajurveda, XXVI. 25.

Who one talks of the spiritual aspect of this description, *indra* is the lower soul (the ātman), Soma is the spiritual love and affection which flows from the Supreme Lord; the inner conscience of man is the receptacles. The Soma is sweet and exhilarating (pleasant and enlightening) – it is another name of *jñāna* and *ānanda*, light and joy.

- (b) अया पवस्व धारया ययो सूर्यमरोचय ।

हिन्वानो मनुषीरपः ॥ (493, 1216)

(O Lord of divine elixir, may your blessing flow with that stream wherewith you lighten up the Sun and urge on the waters beneficial to man)

The Soma received by a devotee is just an insignificant fraction of the vast Cosmic Soma which illuminates our great Sun also. This Soma also manifests itself as waters, which are the life principle of human race or as the vital prana. May this Soma come down to us in streams (अया पवस्व धारया). *Apah* - waters and also *prāṇa*, the vital complex of man.

- (c) परि द्युक्षु सनद्विभे भारद्वाज नो अन्धसा ।

स्वानो अर्घ्यं पवित्रं अ ॥ (496)

(May the glittering elixir of devotion, the acquirer of wealth, bestow upon us the strength along with food, may it when effused, hasten to the receptacles through filters.)

(O Soma), may you bless us (नः) with light (द्युक्षु), also wealth (सनद्विभे), with spiritual strength (वज्रं पवित्रं), with nourishing food (अन्धसा)

Rectified (स्वानः), may you flow from all sides to this filter (पवित्रं.)

In the Soma ritual, filters of wool (or canvas) are used for filtering the sap oozing out as Soma.

For the filter (पवित्रं), see also 760.

- (d) दधिघृततया हव्यं पीड्योभक्त्या कृणु ।

सोमाः शुक्ला गवाशिरः ॥ (654)

(The bright holy juices with their shining radiance and resounding stream are blended up with milk and curds.)

This Soma is shining or brilliant (द्विद्युत्तया, रुचा, शुक्रा ).

When Soma flows out with vigour from the plant into a receptacle, it comes with an all-round sound or scream (परिघोमन्त्या).

- (e) अग्निद्रेणानि वज्रवः शुक्रा ऋतस्य धारया ।

वाजं गोमन्तमक्षन् ॥ (765)

(The brown bright drops flow with stream of divine ambrosia; they pour forth food accompanied with kine (or milk products)).

This Soma (ऋतस्य अमृतस्य, सत्यस्य वा) may be of brown colour (वज्रवः).

It is bright and shining (शुक्रा:).

It flows (गम्यक्षन्) to receptacles, known as *drona* (द्रेणानि)

It comes out in streams( धारया).

- (f) कई वेद सुते सचा पिवन्ते कद्वयो दधे ।

अयं यः पुरे विमनत्योजसा मन्द्यनः शिष्ययन्तासः ॥ (297)

(No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what foods He takes: He looks resolute as a man having strong joys, exhilarated by the spiritual joys. He breaks down the strongholds of evil forces by His strength). Who would ever fully understand or know this Indra, who enjoys the Soma drink along with his associates.

The divine Love (SOMA) has to be shared with your associates, not alone.

This Indra is *Sipri* with chin and nose, or the one who moves with infinite speed from one body to the other after death. The *Sipri* Indra, in that sense, is the lower self.

The Indra destroys the cities and citadels of his foes with his strength (*andhasah*).

- (g) एत असृग्मिन्द्वस्तिः पवित्रमाश्रव ।

विश्वान्यपि सौमगा ॥ (830)

(These rapid streams of divine love have been directed through the Cosmic filter to bring us all felicities).

Soma has a synonym: *indu* (इन्दवः) – *Soma* and *Indu*, both these terms are used for moon also; see also No. 835, for *Indu*). The filter (of wool or canvas) is placed inclined

(तिः पत्रम्). Soma flows with speed (आशवः). Soma is treated (effused, pressed cut and crushed) by priests (असृम्).

(h) राजा मेघामिरीयते पवमानो मनावधि ।

अन्तरिक्षेण यातवे ॥ (833)

(The radiant elixir purified at the place of worship, is implored with holy songs by the priests to pass through the firmament.)

Soma is also addressed as a Sovereign (राजा, radiant) it is often called as Raja Soma. See also

तत्समुद्रं पवमान ऊर्मिणा ।

राजा देव ऋतं बृहत् ॥ (857)

Its place of origin is in midspace or antariks.a, whence it has been brought to the earth (अन्तरिक्षेण यातवे); here it is treated, and along with all praises, it is finally brought into the *drona kalaśa*, the pitcher or a receptacle at the time of Soma sacrifice (ईयते – comes, यातवे – to go to, to flow into the receptacle).

(i) पुनानो हरिवक्त्रं जनाय गिर्वणः ।

हरे सृजान आशिरम् ॥ (842)

(The green-tinted blissful elixir, lauded by hymns, is mixed with the curds and milk and then purified; it bestows food and energy upon the worshipper).

The Soma is also of green colour, and hence addressed as *hare* (हरे); it is to be invoked with the Vedic prayers (गिर्वणः). Soma has been mixed with milk and curds (आशिरम् सृजान). Soma has to be clarified or purified (पुनानः). The Soma offerings provide to the householder (जनाय) food (वरिवः) and fuel or energy (ऊर्मिणः).

For the green colour (हरिः), and for the filter (पवित्र i.e. दशापवित्र) see 758, 772, 787, 788 and also पवतेहर्यतो हरिः (773). See also 805 for हरिः.

(j) अभि सोमास आयवः पवन्ते मघं मदम् ।

समुद्रस्याधि विष्टे मनीषिणे मत्सरासो मदच्युतः ॥ (518, 856)

(The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligent and exhilarating).

Soma has the following characteristics:

(i) it comes with speed (आशवः)



- (ii) it enhances the intelligence of the devotees (मनीषिणः)  
 (iii) it is exhilarating (मत्सरसः)  
 (iv) From the Soma plant flows out an exhilarating and exciting sap (मद्यमदं)  
 (v) it flows through a filter placed at the top of a pitcher (समुद्रस्य अधिविष्टपे)  
 (vi) Flows through all around (अभिपवन्ते) the pleasing and exciting fluid (मद्यमदं)  
 (vii) The filter is placed inclined (ह्यंसि, 576), Samudra is the overflowing sea; the heart full of love and devotion as waves and tides.  
 पवते हर्यतो हर्यति ह्यंसि रं० ॥ (576)  
 (viii) Soma comes to pitchers with loud noise (अचिक्रदत् - 559)  
 (k) प्राणा सिन्धूना कलशान् अचिक्रददिन्द्रस्य गच्छाविशान् मनीषिणि । (559)  
 अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मध्वाभ्यञ्जते ।  
 सिन्धोरुच्छ्वाते पतयन्तमुक्षं हिरण्यपाया पशुमप्सुगृभ्णते ॥ (564)

(They, the priests, smear and grease, and anoint the affused elixir with milk. Nature's bounties, enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheep-wool, and plunge it into those waters, the sprinkler, the beholder falling into the seething torrent).

The treatment of Soma is well described thus;

*Añjate* - smear, mixed with milk and curds.

*Vyañjate* - grease, very well stirred and mixed.

*Samañjate* - anoint completely and thoroughly mixed.

*Rihanti* - tasted by the priests (or nature's bounties).

*Madhva-abhyañjate* - mixed with honey and sugars (sweetened).

*Hiranyapāyāthi* - sanctified with a touch of gold or filtered through sheep-wool (hiranya-sheep).

*Apsu-grbhñate* - Received in *vasatvari* (वसतीवरी) waters.

*Apsu* - Feminine and in plural compared to damsels; Soma is masculine and a youth - and thus the two freely mix and enjoy in the pitcher -

भयं इव युवतिभिः समर्पितं सोमं कलशे शतयायना पथा । (557)

(शतयामना पथा - through the channel of hundreds of holes in the filter or *daśā pavitra*)

### Final Invocation

सोमं गावो धेनवो वावशानाः  
 सोमं विप्रा मतिभिः पृच्छमानाः ।  
 सोमः सुत ऋच्यते पूयमानः  
 सोमे अर्का स्निग्धः सं नवन्ते ॥ (860)

(The milch-kine come to this divine elixir with eagerness, sages come to it with inquisitive mind, the elixir, effused and filtered, is brightened and blended with milk; the divine elixir is invoked by chanting hymns in *Tristup* (and other metres)).

- (i) The milching cows (गावः धेनवः) are fond of Soma.
- (ii) People, possessing wisdom, in their praises refer to this Soma.
- (iii) The effused and clarified त्सुत, पूयमानः Soma comes or flows to the receptacle (ऋच्यतौ, ऋच्यते).
- (iv) Our verses in *Tristup* metres glorify this Soma.

एवा नः सोम परिषिच्यमान  
 आ पवस्व पूयमानः स्वस्ति ।  
 इन्द्रमा विश बृहता मदेन  
 वर्धया वाचं जनया पुंश्चिम् ॥ (861)

(O elixir of the life-force, while being filtered and purified, may you flow for our welfare. May you enter with a great roar and zeal into the soul (the receptacle of the inner conscience); please foster our praise, and generate abundant understanding.)

- (i) O Soma, crushed, treated and filtered, (परिषिच्यमानः, पूयमानः), may you bring *SVASTI* (peace, happiness and prosperity to us alone.)
- (ii) May you enter into the innermost consciousness of Indra, the lower self with intense exhilaration (बृहता मदेन).
- (iii) May you exemplify our speech (वर्धया वाचं).
- (iv) And may you regenerate in us the divine wisdom to impel all our actions (जनया पुंश्चिम्).

## II

### THE SĀMAVEDA AND ITS SCHOOL

The Veda is one, the entire divine knowledge revealed through a divine process to man in the form of *Word, Śabda, Vāk, Vāṇi* etc. The word *Veda* is derived from various roots: Vid, विद् to know, to exist, to obtain, to think and so forth.

The Veda as *Saṁhitās* are four; the Rgveda, the Yajurveda, the Sāmaveda and the Atharveda.

The Rgveda, as we have today, belongs to two schools: Śākala, शाकल and Bāṣkala, बाष्कल. The Yajurveda has two recensions: White or Śukla and Black or Kṛṣṇa. We have two Śākhās or Schools of the Śukla Yajurveda—Mādhyandina and Kaṇva. Similarly the Kṛṣṇa Yajurveda has four Śākhās: Taittirīya, Maitrāyīṇi, Kāthaka and Kātha-Kaṣiṭhala.

The Sāmaveda is available of three Śākhās: Kauthuma, Rāṇāyaṇīya and Jaiminīya (कौथुम, राणायनीय, जैमिनीय)

The Atharveda is available of two schools: Saunaka and Pippalāda.

The *Saṁhitās* consist of the mantra part only. Each *Saṁhitā* more or less is associated with certain entirely different texts known as the *Brāhmaṇas*. They are in no way a part of the *Saṁhitās*. They may be regarded as ecclesiastical elaborations of the rituals based on the traditions of the said school; of course, so often they help us in the interpretations of the Vedic words.

Kātyāyana carried a wrong impression when he declared that the word *Veda* is used or can be used both for

1. विद् ज्ञाने (अ० प० 1140)

विद् विचारणे (रु० अ० 1543)

विद् सतायाम् (दि० अ० 1247)

विद् लामे (तु० उ० 1525)

वेद = ≡ विद् + क् particle

2. We are told that originally we had about one thousand schools, of which fifteen survived: ऋग्यजुर्वेदीय, वासुदेववेदीय, वार्तनवेदीय, प्राञ्जल, अश्वेनवेदीय, प्राचीन योग्य, उष्णवेदीय, शाङ्खायनीय, सात्त्विकवेदीय, खल्वल, महाखल्वल, लङ्गल, कौथुम, गौतम, जैमिनीयः

the Mantras and the Brāhmaṇas: मन्त्र ब्राह्मणयोर्वेदनामधेयम् Day-ānanda has ably refuted this Statement of Kātyāyana. The Saṁhitās are the Saṁhitas, whilst the Brāhmaṇas are the Brāhmaṇas, absolutely different from each other, though closely associated.

During the time of Maṅgala Patañjali, the great commentator, linguist and grammarian, perhaps 1131 Śākhās of the Vedas were available.

The total number of Ṛcas in the R̥gveda, the Yajus in the Yajurveda, the Sāmans in the Sāmaveda and the Mantras in the Atharveda are as follows:

R̥gveda	10,580 1/4 (Śaunaka; 10,589 and 10,521) (Dayānanda)
Yajur- veda	1975
Sāmaveda	1875
Athar- veda	5977

After thousands of years of the divine revelation of the sacred Veda, it was thought worthwhile to collect, edit, classify and properly arrange the texts; this was the period of *Samhitākaraṇa*. The R̥gvedic verses were carefully collected and classified on two systems: one based on Aṣṭakas, and the other on Maṇḍalas, with further subdivisions.\* The proper accounts, udātta, anudātta svarita, and a few others were given on the syllables; the metres classified; the devatas (i.e. the subject matter of the verse or of the Sūkta) and the names of the seers or Ṛṣis who as great teachers expounded the inner meanings of the texts were carefully assigned, as far as they could be available. The Ṛṣis were persons of history; they were the teachers of the Vedic Academies; in many cases, their traditions were

\*अष्टाहकादीनां विधानमेतदर्थमस्ति यथा सुगमतया पठन-पाठनं येन परिगणनं, प्रतिविधं विद्याऽस्वरूपं बोधश्च भवेदेतदर्थमेतद् विधानं कृतमस्तीति ।

known, as the knowledge passed through a series of "teachers to pupils" or even from "fathers to sons". Of course, in our country, the records of traditional history have always been poor (our neighbours, the Greeks, had been more fortunate in maintaining the history). Where the names of history could not be traced, the editors of the Vedic Texts followed some other convenient methods, and in such cases names of the Ṛṣis, as given in the *Anukramanīs* are hypothetical and conceptual, sometimes based on certain words which occurred in the verses or in the corresponding hymns. So often, as in the case of the Ṛg-dialogues, the Ṛṣi became the conceptual beings in whose mouths the words of the dialogue had been put.\*

The editors did another great job for us. They could preserve for us the Pada-pāṭhas (पदपाठ) and the Saṁhitā pāṭhas (संहितापाठ) both. None can vouch-safe for the originality, or initiality of the Saṁhitā-pāṭha or the Pada-pāṭha. Some of us are of the opinion, that the original, initial or the actual one was the Pada-pāṭha, and later on these actually-spoken words were given the form of the *Saṁhitā pāṭha* as the grammatical rules of the Sandhis etc. were gradually expounded and became current in the society of literateurs. Of course, there is another school that regards the saṁhitā pāṭha as the original one from which the pada-pāṭha was derived.

Every Veda has its own way of rendering the *Saṁhitā pāṭha* into the Pada-pāṭha, and vice versa with some minor but several essential differences.

The process of Saṁhitakaraṇa also includes the way of reciting the verses. The simplest way of reciting or reading

\* *Ṛṣayah* - A ṛṣi is one who knows the sense of the Vedic verse (मन्त्रार्थविद्) Dayānanda on Yv. XXXI.9: ऋषिणा मन्त्रद्वयोः भवति. ११२, also *Nir.* VII.3.

एवं येन ऋषिणा ज्ञेयस्य मन्त्रस्यार्थः प्रकाशितोति तस्य

तस्य ऋषिः कैक मन्त्रस्य सम्यगे नामोन्नेत्य कृतोति ।

- Dayananda (RBB)

a ṛṣi is so called because he possesses a vision that enables him to unfold the mystery of a Vedic verse; ऋषि दर्शनात्

- *Nirukta*, II. 11, also where the record of the names of ṛṣis is not available, सत्यवाज्य म ऋषि - *Sarvānukramanī*

No Sulba Sūtra is attached to the Latavyana Śrauta-sūtra

a verse is in the school of the Rgveda and this recitation reached its climax when we come to the Sāmaveda. The same verse occurring in the four Vedas has to be recited differently when put into the mouth of Brahmā, Hotā, Udgātā or Adhvaryu (The secret meanings remain the same but the mode of recitation, the Pada Pāṭha (and certain accents too) would differ significantly or insignificantly).

The age of this saṁhitakaraṇa was an age of dynamism in the history of the popularization of the verbal traditions in India, these traditions still by continue in certain families.\*

### Dayānanda on the four Saṁhitās

It is to the credit of Svāmī Dayānanda that he clarified many controversial issues e.g.

(i) The Veda means merely the *mantra* part as we have in the four Saṁhitās and the Brāhmaṇas are entirely separate treatises of their own significance, and in no case, they possess the authority of Vedas:

न ब्रह्मणानां वेदसंज्ञा भवतिमर्हति कुतः, पुण्येनिहास संज्ञकत्वाद् वेद-व्याख्यानोपनिषि कृत्वा त्वादनी  
श्वयेकतन्वात्कात्यायन-भिरैवैभिर्वैद सङ्गयामस्यै कृतत्वामनुय नुद्धि ऐचितत्वाच्चैति।

- Rv.bh.bhu

### Veda Saṁjñā – Vicārāḥ

These *Brāhmaṇa* treatises are the human compositions, not revealed like the Vedic Saṁhitās. They, so often refer to human history, whilst the Vedic Saṁhitās nowhere refer to such topics. The *Brāhmaṇa* treatises are in fact, called the history (or *itiḥāsa*), Purāṇa, Kalpa, Gāthā or Nārāsaṁsi.\*

The Brāhmaṇa treatises quote from the mantra-portion of the Vedas while the Vedic Saṁhitās no-where quote from Brāhmaṇas.

(ii) According to Dayānanda, the four Vedas represent four types of the subject matter, each Veda specializing in one particular aspect. ज्ञान (spiritual knowledge), कर्म (action), उपासना (worship) and विज्ञान (common knowledge).

The lyric or musical representation is of three catagories:

(i) The pronouncement of udātta, śaḍja and other notes with

\*शु प्रवणे, इत्यस्याद् पाठो करणकारके कितकन् प्रत्ययक्ते श्रुति शब्दो व्युत्पद्यते तथाऽऽदि मृष्टिमात्रायाध  
पर्यन्ते ब्रह्मर्षिभिः सर्वाः सत्यविद्याः श्रूयन्ते कथा सा श्रुतिः ।

*clarity, ease and speed* - This is the style to be followed while pronouncing a *Rg verse*. (*Druta*—speedy or fast)\*

The notes of the *Yajuh* are pronounced with medium speed; twice is the time taken in the recitation of the *Yajuh* - (compared to the *Rg*). (*Madhyama* or medium); and then with slow or delayed pronouncement. (*vilambita*), as in the *Sāmaveda*.

In the *Atharva-veda Samhitā*, all the three styles, *druta*, *madhyama* and *vilambita*, - rapid, medium and slow, - are followed.

So often a verse is repeated in all the four *Samhitās*, or in three or in one. The idea is that the verse is to be *recued* in three or two different modes as the case may be. For example, the verse *Agna ā yāhi vitae* occurs in the *Rgveda* (VI. 16. 10) and the *Sāmaveda* (I) also; in the first case, it has to be recited with *druta* or fast speed, and in the latter case with delayed speed.

So often (but not always), on account of the variation of *svaras* or accents, the meaning may also change. Only in such cases, a verse may have one meaning in a particular Veda, and a different meaning, if occurring in any other Veda.

(ii) The *Rgveda* stands for *jñāna*, expounding the qualities and characteristics of *padartha* or the subject matter: (say *fundamental knowledge*) ( *Rg* - *Vidyā*.)

The *Yajurveda* advises us to apply the fundamental knowledge for our individual and social advantages; i.e. *Yajuh* deals with *applied knowledge* (*Yajuh* - *Phala*). The *Sāmaveda* is lyric; it satisfies our aesthetical and emotional instinct. The *Sāman* verses glorify the Lord Supreme, addressed particularly as *Agni* and *Indra*.

\* *महात्मनोर्वेदोऽस्मिन् जानीयात् पुराणानि कस्याने गाय तदरांशोरथेति ।*

- Dayānanda

1. विष्णोर्नमिषा यवति । गानोच्चारणविधया द्रुत-मध्यमविलम्बित भेदमुक्तत्वात् । यावत्कालेन ह्रस्व स्वरोच्चारणं कृतो दोषोच्चारणे द्विगुण, प्लुतोच्चारणे त्रिगुणश्च काले गच्छतीति । अतएव कस्यापि मंत्रस्य चतसृषु संक्षिप्तसु पाठं कृतोऽस्ति । तद्यथा ऋग्विष्णुसतुर्वन्ति, यजुर्मिष्यन्ति, सामभिर्गपिन्ति

Dayānanda, R. Bhūmikā

[One, uses the *Rg* verse in prayers, the *Yajuh* verses in rituals, and the *Sāma* verses in songs and music, the *Rg* verses are pronounced with speed, the *Yajuh* verses medium, and the *Sāma* verses with delayed pauses]

The term Atharva stands for perfection and conservation, and as such, in the Atharva-veda, we are evoked to carry out the knowledge and the advantage derived from the Ṛg, the Yajuh and the Sāma to perfection, and preserve and conserve it for further progress.

Thus Dayānanda justifies the documentation of the divine knowledge into the four Saṁhitās:

Ṛg	Jñāna	Fundamental knowledge
Yajuh	Karma	Applied knowledge
Sāma	Upāsana	Aesthetics
Atharva	Vijñāna	Perfection

In the list of the Vedic Saṁhitās, the Ṛgveda is given the first place; the Yajuh the second, the Sāma the third and the Atharva the last. Dayānanda characterises the scope of the Ṛk, the Yajuh, the Sāma and the Atharva in a similar other terminology: *Jñāna* (knowledge), *phala* (advantage), *vicāra* (contemplation) and *pūrti* (finality or perfection).

Man is a rational being; when born, he needs familiarity with his surroundings; he, in other words, is inquisitive of knowledge, and the Ṛgveda meets this requirement of his life ; and hence the Ṛgveda is given the first priority. Having familiarized himself with the surroundings, he reacts with them and tries to utilize his knowledge for the individual and social good. He endeavours, and this motivation he gets from the yajurveda, which thus occupies the second place in the list of the Vedas. The *jñāna* and *Karma* (knowledge and effort), supported by the theistic love towards the Creator, leads to progress and prosperity, and finally to happiness, satisfaction, joy and peace. This aspect is promoted by the Sāmaveda, and hence it has the third position. And the conservation and preservation of all that has been acquired and attained is the inspiration derived from the Atharvaveda.

Yaska, the etymologist, in his *Nirukta* (XI.19) derives the term *Atharvanas* thus:

अथर्वानोऽप्यनन्त । धर्वातिश्चरति कर्मा । तत्प्रतिवेध ।

**Jaimini on Ṛg Yajuh and Sāman** – Jaimini explains Ṛg thus “तेषां ऋग यज्ञार्थवरेण पदव्याख्या (Mim. II.1.35). Where the pada



(line of a meter) is supported by its meaning, the *artha*, that material verse, that is Rg, whatever is lyric, is Sāman, गीतिषु सामाख्या (II.1.36), and the rest all are Yajuh – शेषे यजुः शब्दः।

### Commentators on the Sāmaveda

1. **Mādhava** (7th Century Vikramī) – He appears to be the oldest commentator on the Sāmaveda. His father, Nārāyaṇa, was a friend of the great poet Vāṇabhaṭṭa, the celebrated author of the Kādambarī. Mādhava's commentary, known as Vivaraṇa (विवरण) has been procured in fragments by Satyavrata Saṁśramī. He has quoted from this manuscript (as footnotes) in his commentary on the Sāmaveda by Sāyaṇa. Prof. Weber and Dr. Kunhanrāja also possess a few copies of this commentary of Mādhava.

Whilst Sāyaṇa actually belonged to the school of the R̥gveda, Mādhava represents the real Sāmaveda school, and he in his commentary is faithful to this school.

2. **Cuṇa-Viṣṇu** (12th or 13th Century Vikramī) belonged to Bengal or Mithila. His commentary on the *Chāndogya* Upaniṣad is available (*Chāndogya Mantra – Bhāṣya*), though not on the Sāmaveda.
3. **Bharata Svāmī** (1272-1310 A.D.); His father was Nārāyaṇa of Kaśyapa Gotra. Under the patronage of King Rama Nātha of Hosala, Aurangapattam, he wrote his commentary on the Sāmaveda. According to Burnell, he commented only on the *Chanda-Ārcika*, *Aranya-Ārcika*, and *Mahānāmni*, but not on the *Uttarārcika*. Perhaps he commented on the *Sāma-vidhāna* also.
4. **Sāyaṇa** (1372-1444 Vikramī; 1315-1387 A.D.) – He was the State Minister of the Princes of Vijayanagar – of Bukka I, Kampana, Sangama II and Harihara II. A genuine manuscript of Sāyaṇa Bhāṣya on the R̥gveda, Aṣṭaka IV is preserved in the Baroda Gaekwad Library (1452 Vikramī, 1395 A.D.)

He is our greatest editor on the Commentaries of the Vedic literature; to his credit being:

- (a) *Veda* – Commentaries on the Taittirīya, the R̥gveda, Kaṇva Saṁhitā, the Atharva Veda and the Sāmaveda.

- (b) *Brāhmaṇas* – the Kāṇva Śatapatha, the Aitareya, the Taittirīya, the Vājasaneyi Śatapatha, and the eight Brāhmaṇas of the Sāmaveda school (of the Kauthuma Śākhā):.
- (c) *Āraṇyaka* – The Taittirīya and the Aitareya.
- (d) *Aitareyopaniṣad Dīpikā*
- (e) *Minor* works – (i) the Dhātuvṛtti; (ii) the Subhāṣita – the Sudhā-nidhi, (iii) the Prāyaścitta Sudhānidhi, (iv) the Alaṅkāra Sudhānidhi, (v) the Purusārtha Sudhānidhi, and (vi) the Yajña – Tantra Sudhānidhi.
- 5. Śobhākara Bhaṭṭa (1465 Vikramī) – His *Āraṇyaka Vivaraṇa*, available (Bhandarkara Institute, Pune), Script of 1709, from a manuscript of 1465 Vikramī.
- 6. Sūrya Devajña (near about 1533 A.D.) – He specialized in the Sāman Chants and has given his *adhyātma bhāṣya* on the verses of the Sāmaveda. He refers to the Rāyaṇ Bhāṣya on the Ṛgveda, (which he regards as superficial, and which does not express the real, intrinsic and deeper meanings) and the Pada Pāṭha of the Ṛgveda, slightly different from the Śākala Padapāṭha.

Sūrya Devajña refers to Rāvaṇa's spirituality-based commentary also. Rāvaṇa is said to have written his commentary 1500 years prior to the Vikrama era (refer to Fitz Edward Hall).

## THE SĀMA SAMHITĀ CLASSIFICATION OF VERSES

The old tradition of classification followed by the editors of the Sāma Veda Samhitā is in terms of Prapāthaka, Ardha, Daśati and Rcā (प्रपाठक, अर्ध, दशति, ऋचा). But the commentators have followed the classification into Adhyāya, Khaṇḍa, and Rcā in the Pūrvārcika, (First section) and Adhyāya, Khaṇḍa, Sūkta, and Rcā in Uttarārcika.

*Daśati*, दशति, should normally be a collection of ten verses, as the name signifies. But many of these Daśati's in the Pūrvārcika (First Section) have 6, 7, 8, 9, 11, 12, 13 or even 14 verses (instead of 10). (This is perhaps due to the fact that the verses of the same meter have been grouped together).

*Table  
Pūrvārcika – First Part*

Prapāthaka	Ardha (Hemi)	Daśati (Decade)	Special Daśati (no. of verses)	Total	Serial number of verses
1.	2	10	Third – 14 Sixth – 8 Eighth – 8 Tenth – 6	96	1-96
2.	2	10	Second – 8 Third – 9	97	97-193
3.	2	10	Third – 9	99	194-292
4.	2	10	Fourth – 9 Seventh – 8 Ninth – 11	98	293-390
5.	2	10	First – 8 Fourth – 8	96	391-486

6.	2	9	Second - 14 Third - 12 Fifth - 12 Sixth - 9 Seventh - 12 Eighth - 12 Ninth - 8	99	487-585	
Aranyakēṇḍa - Khaṇḍa 5			First Khaṇḍa - 9 Second - 7 Third - 13 Fourth - 12 Fifth - 14	55	586-640	
Mahānam- nyārcika			-	10	641-650	
Unarūcika						
Prapāṭhaka	Ardha	Adhyāya	Khaṇḍa	Sūkta	Total verses	Serial number
1.	1 2	1 2	6 6	23 22	62 62	651-712 713-774
2.	1 2	3 4	6 6	19 19	55 56	775-829 830-885
3.	1 2	5 6	7 7	22 23	69 76	886-954 955-1030
4.	1 2	7 8	7 6	24 14	85 59	1031-1115 1116-1174
5.	1 2	9 10	9* 12	20 23	78 94	1175-1252 1253-1346
6.	1 2 3	11 12 13	3 6 6	11 20 18	32 56 54	1347-1378 1379-1434 1435-1488
7.	1 2 3	14 15 16	4 4 4	16 14 21	46 38 44	1489-1534 1535-1572 1573-1616

8.	1	17	4	14	40	1617-1656
	2	18	4	19	54	1657-1710
	3	19	5	18	54	1711-1764
9.	1	20	5	18	51	1765-1815
	2	20	2	13	33	1816-1848
	3	21	7	9	27	1845-1875
Total - 9	22	21	120*	400	1225	

\* According to some authorities, in Prapāthaka 5, Adhyāya 9. Khaṇḍa 7, of the Sūktas 11, 12, 13, 14 (Serial No. 1225 to 1234), Khaṇḍa 7 is regarded up to Sūkta 12 (Serial 1225-30); and then, Serial 1231-1234), of the Pragātha Sūktas 13-14 constitutes the Khaṇḍa 8. And thus this Adhyāya would have in all ten Khaṇḍas.

This means that in such a case, the Sāmaveda in all would have 121 Khaṇḍas (and not 120 as indicated in the total).

In some of the classifications, the *Pūrvārcika* is divided into Khaṇḍas (or Parvas) named after the devatās: Āgneya Kāṇḍa (or Parva); Aindra Kāṇḍa (or Parva); and Pavamāna Kāṇḍa (or Parva).

This would mean that:

**Āgneya Kāṇḍa** = The entire Prapāthaka 1 (of ten dāsatis) + 2 daśtis (first and second) of Aindra Kāṇḍa (these two daśatis have Agnī as devatā).

In the same way, one shall have to include the last two daśatis of Aindra Kāṇḍa in the Pavamāna Kāṇḍa (which actually belong to the pavamāne devatā).

In short:

- Āgneya Kāṇḍa - First Adhyāya of 12 Khaṇḍas and 114 verses (ṛcā).  
 Aindra Kāṇḍa - Second, Third and Fourth Adhyāyas of 36 Khaṇḍas and 352 verses.  
 Pavamāna Kāṇḍa - Fifth Adhyāya of 11 Khaṇḍas and 119 verses.

Āraṇya Kāṇḍa – Sixth Adhyāya of 5 Khaṇḍas and 55 verses.

(This includes Arka Parva, Dvandava Parva, Vācavrata Parva (and Śukriya Parva perhaps).

Mahānāmni Ārcika = of 10 verses

Thus total no of verses = 114 + 352 + 119 + 55 + 10  
= 650 (Pūrvārcika).

To avoid all such complications, the modern trend of scholars is to assign a serial number (1 to 1875) to each and every verse of the Sāma Veda. Some scholars prefer to assign *separate* serial numbers to the *Pūrvārcika* and the *Uttarārcika* verses.

Pūrvārcika – from 1 to 650.

Uttarārcika – from 1 to 1225.

Again the *Uttarārcika* has in all 40 hymns or sūktas, these hymns may have only one verse (*ekarca*); or 2 verses (*dvi-ṛca* = *dvyṛca*), or 3 verses (*trīca*) and so on up to 10 ṛcas, and then a few of twelve ṛcas.

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No. of verses in a Sūkta      Total number of such Sūktas

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1. <i>ekarca</i>	(एकर्व)	13
2. <i>dvyṛca</i>	(द्वय्व)	66
3. <i>trīca</i>	(तृव)	287
4. <i>Catur-ṛca</i>	(चतुर्व्व)	9
5. <i>Pañcarca</i>	(पञ्चर्व्व)	4
6. <i>Ṣaḍ-ṛca</i>	(षड्व्व)	10
7. <i>Saptarca</i>	(सप्तर्व्व)	2
8. <i>Aṣṭarca</i>	(अष्टर्व्व)	1
9. <i>Navarca</i>	(नवर्व्व)	3
10. <i>Daśarca</i>	(दशर्व्व)	3
11. <i>Dvādaśarca</i>	(द्वादशर्व्व)	2
Total (Uttarārcika)		<hr/> Sūktas 400 <hr/>

### Repetitions in the Sāmaveda

These are two types of repeated verses

(i) Repetitions in the Pūrvārcika (i.e. the Pūrvārcika verses

- repeated in the Pūrvārcika). Such are 262 verses.
- (ii) The Uttarārcika verses repeated in the Pūrvārcika. Such are only 7 verses.
- (a) *Details of 262 verses repeated in the Pūrvārcika:*  
 170 verses – constituting the first verse of a ṛca.  
 20 verses – constituting the middle or the last verse of a ṛca.  
 60 verses – constituting the first verse of a pragātha.  
 12 verses – occurring in 34 sūktas of Catur-ṛcas to dvādaśārcas.

262 Total

- (b) *Details of 7 verses repeated in the Uttarārcika:*  
 3 verses in the catur-ṛcas to dvādaśārcas.  
 4 verses constituting the first verse of the ṛcas.

7 Total

### The Sāmaveda verses not available in the Ṛgveda.

Parva	Serial numbers
<i>Pūrvārcika</i>	
Āgneya	10, 63, 82, 90, 92, 93.
Aindra	154, 172, 177, @, 190, 196, 209, 224, 226, 231, 288, 294, 298, 299, @, 305, 327 336, 337, 353, 361, 369@, 372@, 435, 437, 438 <sup>s</sup> , 441, 442, 444 <sup>s</sup> , 445 <sup>s</sup> , 446 <sup>s</sup> , 449, 450, 453, 455, 456, 458, 464.
Āraṇyaka	591, 594.
Arka Parva	
Vācuvrata Parva	602@, 608, 611, 615, 616, 622@, 623, 624, 625.
<i>Mahānāmnyār- cika Parva</i>	641, 642, 643, 644, 645, 646, 647, 649, 650
<i>Uttarārcika</i>	650
Adhyāya 5	952@, 953@, 954@
Adhyāya 7	1113, 1114, 1115

Adhyāya 10	1300, 1301, 1302, 1303
Adhyāya 14	1503, 1504
Adhyāya 17	1654, 1655, 1656
Adhyāya 18	1708 <sup>@.y</sup> , 1709, 1710 <sup>y</sup>
Adhyāya 20	1768 <sup>s</sup> , 1769, 1770 <sup>s</sup> , 1825, 1828, 1829, 1830, 1831 <sup>y</sup> , 1832 <sup>y</sup> , 1833 <sup>y</sup> , 1843, 1844, 1845.
Adhyāya 21	1860 <sup>ay</sup> , 1864, 1865 <sup>a</sup> , 1869 <sup>a</sup> , 1871.

Thus only 99 verses of the Sāmaveda are such which do not belong to the R̥gveda, whereas the rest 1776 verses are reproductions of the R̥gvedic verses with minor verbal differences. Of these 99 verses, the following verses occur in the Atharva-veda (upscript a).

177, 299, 369, 372, 602, 622, 952, 953, 954, 1865 and 1869, and the verses 1710, 1831, 1832, 1833 occur in the Yajurveda, though not in the R̥gveda, (upscript y), and the verses 1708, and 1860 occur both in the Atharvaveda and the Yajurveda (upscript a,y).

The following verses of the Sāmaveda not occurring in any other Veda occur twice in the Sāmaveda; itself: 438 = 1768; 444 = 1115, 445 = 1114, 446 = 1113 (प्रवोचोपि) 453 = 1770

The verses 444, 445 and 446 of the Sāmaveda are repetitively abbreviated in the single composite verse 1113-1115. (प्रवोचोपि)

And thus there are in all 70-80 singular verses belonging exclusively to the Sāmaveda.



## IV

### THE SĀMAVEDA AND RITUALISTS

#### The Sāmaveda and the Sāman

The *Sāmavidhāna*, a very important text of the Sāman school eulogizes Sāman in the following words: It starts with divine origin of our creation, of which the essence is Sāman:

स वा इदं भूतमसृजत तस्य सामोपजीवनं प्रायच्छत् ।

..... तद्योऽसौ क्लृप्तम इव साम्नः स्वरस्तं देवा उपजीवन्ति ।

योऽवरेषां प्रथमस्तं मनुष्याः, यो द्वितीयस्तं

गन्धर्वाप्सरसः, यस्तृतीयस्तं पशवः, यश्चतुर्थस्तं पितरो

ये चाण्डेषु शेरते, यः पञ्चमस्तमसुर रक्षतांसि, योऽन्यस्तमो

धधिवनस्पतयो यच्चान्यज्जगत् ।

तस्माद्बहुः — सामैवात्रमिति ॥

The super-most note or *svara* of Sāman is *Sā*, सा, on which is the life-principle of Devas or gods; on the second one are sustained Gandharvas and Apsaras; on the third one the cattle and other animals, on the fourth one the Piṭrs and birds, i.e., those born of eggs, on the fifth *svara*, the *Asuras* and *Rakṣas*, and on the last one the herbs, trees and plant life. And thus Sāman is the food of the entire creation.

According to *Ṣaḍvirṇśa Bṛāhmaṇa*, whenever oblations are offered to a sacrifice, gods rejoice in accepting the Sāman music, *Svarga* or heaven is born of Sāman:

यस्मादुत्पद्यते स्वर्गो लोकः, स्वरिति सामभ्योऽक्षरत्, स स्वर्गो लोकोऽपवत् ॥

From Sāman is born the syllable “Svah”

#### Supremacy of Sāman in the Atharvaveda

Whereas, the verse of the Ṛgveda and the Yajurveda extol Sāman, it is spoken in highest terms in the Atharva Veda too.

(i) Of the Supreme Lord, the *Ucchiṣṭa Brahman*, Sāman verses are regarded as body-hairs (*loma*). These verses are the hairs of the *Skambha*, Brahma, the Supreme Support of the creation:

यस्मादुचोऽपातक्षन् यजुर्यस्मादपाकयन् ।

सामानि यस्य लोभानि - स्वाम्य तं ब्रूहि कतम स्विदेव सः ।

(Av. XI. 7.24)

Since R̥k or R̥cā is feminine, and therefore, a husband addresses to his wife that "you are R̥k whilst I am Sāman.

सामाऽहमस्मि, ब्रूकु त्वं, द्यौरां पृथिवीं त्वम् ।

ताविह सम्भवत्तु प्रजामा जनयावहे ।

- Av. XIV. 2.71

Thou are s̄a (सा) (she); and I am *umah* (अमः)

I and you both conjoined would become Sāma

सा+अम = साम

She + I (the svara) = the couple, for procreation.

### Three Types of Yajña-Karma

The sacrificial rituals are of three categories: (i) Agnihotra, (ii) *iṣṭi* and (iii) the Soma-sacrifice of Soma-yāga.

In the Agnihotra, we are traditionally required to repeat only texts of the Yajurveda. In the Darśa-paurṇamāsa (दर्शपौर्णमास) and other *iṣṭis*, we use verses from the R̥gveda and the texts from the Yajurveda both.

In the rituals of these categories, there is no place for Sāman texts and their musical recitation.

Therefore, in the Vedic rituals the first two places of importance is assigned to the R̥gveda and the Yajurveda only whilst the *Sāma-veda* is ranked in the status three. And hence the Sāmaveda is ranked after the R̥gveda and the Yajurveda.

R̥gveda > Yajurveda > Sāmaveda.

We have in the *Āpastamba Sūtras*:

यज्ञं व्याख्यास्यामः । स त्रिभिर्वेदैर्विधीयते । ऋग्वेद-यजुर्वेद-सामवेदे । ऋग्वेद-यजुर्वेदाभ्यां दर्शपूर्णमासौ । यजुर्वेदेन अग्निहोत्रम् । सर्वैरग्निहोत्रम्

### The Seven phases of the Soma Sacrifice

The house-holder who proposes to perform the Soma Sacrifice has to complete it in seven phases (Samssthā; संस्था)

Phase	Śāstra and Stotra
1. Agniṣṭama,	अग्निहोत्रम् 12-12

2.	Atyagniṣṭoma.	अत्यग्निष्टोम	13-13
3.	Uktha.	उक्थ	15-15
14. 4.	Ṣoḍaśī.	षोडशी	16-16
15. 5.	Atirātra.	अतिरात्रे	29-29
16. 6.	Vājapaya.	वाजपेय	17-17
17. 7.	Āptoryāma.	आप्तोर्याभ	32-32
(or 33-33)			

In the first phase, i.e., in the Agniṣṭoma, we have 12 śastra and 12 stotra. As we proceed towards the succeeding phases, the number of Śāstras (शास्त्र) and stotras (स्तोत्र) gradually increase, so much so, that in the seventh phase (i.e. when we come to the Āptoryāma), their number becomes 32 Śāstras + 32 stotras (or even 33-33).

If one does not perform Uktha, then the number of Śastra and Stotra becomes 13-13 for atyagniṣṭoma, 15-15 for Ṣoḍaśī, 16-16 for Atirātra and 17-17 for the Vājapeya.

### Ṛtviks or Priests in the Sacrifices

All the sacrifices pay full regards to all the four Vedas. People adept in different Vedas and participating in sacrifices are known as the Ṛtviks or priests. Each school of the Vedas is represented by four Ṛtviks who are differently named.

Veda	Leader	Ṛtviks
Rgveda	Hotṛ	(i) Hotṛ, (ii) Maitrā-varuṇa, (iii) Acchāvāk, (iv) Grāvaṣṭut (They recite in normal non-musical tone; their such recitations are known as Śāstra.
Yajurveda	Adhvaryu	(i) Adhvaryu, (ii) Prati-pras-thātā, (iii) Nestṛ, (iv) Unnetṛ.
Sāmaveda	Udgātṛ	(i) Udgātṛ, (ii) Prastotṛ, (iii) Pratiharṛ, (iv) Subrahmaṇya.
Atharvaveda	Brahmā	(i) Brahmā (ii) Brāhmaāc-chansi, (iii) Āgnīdhra, (iv) Potṛ

People, belonging to the *Kausītaki* school refer to a seventeenth priest (besides the sixteen mentioned above) also known as *Sadasya*. With several other attendants and assistants (their number goes to 10 extras, as *camasādh* varyava upagātr, and other attendants).

### School of Sāmaveda

There is more of mythology, rather than the history, attached to the traditions of the Sāmavedic school. After the divine revelations of the Vedas, thousands of years must have passed before the *Samhitikaraṇa* of the Vedic texts took the formal or final shape: the *devatās* to the verses assigned, their prosodical form assumed their present form; the *pada-pāṭha* and *samhitapāṭha* (पदपाठ संहित पाठ) the division of the Vedas in *maṇḍalas*, *Aṣṭakas*, *Kandas*, *Ārcikas*, *Suktas*, *Adhyāyas*, *Anuvākas*, *Prapāthakaks*, *Daśatis* and so on. Millenia of years must have been passed between the age of the divine revelation and the *Samhitikaraṇa*. The use of the Vedic verses in rituals, ceremonies, *yajñas* etc. belong to a still later period.

In the long long years of these traditions, grew and evolved the specialized schools of the Vedas.

The tradition says (though merely a hearsay and not authentic) that the reputed seer Veda Vyāsa for the first time instructed another great seer Jaimini into the secrets of the Samaveda. Of course, this is a myth if this Veda Vyasa were the same as the author of the *Uttara Mīmāṃsā* (the *Brahma Sūtras*) and Jaimini the author of the *Pūrva Mīmāṃsā*. Then the knowledge passed from father to son successively

Vyāsa → Jaimini → Sumantu → Sudhanva → Sukarma

For this, see *Srīmad Bhāgavata* (XII 6.76),

सुकर्मा चापि तच्छिष्यः सामवेद नीर मयन् ।

सहस्रं संहिता धेदं चक्रे साम्ना ततस्तु तम् ॥

And thus, we are told, that perhaps one thousand schools (or recensions) of the Sāmaveda were available during the time of the *Srīmad Bhāgavata*.

Another treatise, the *Cakravāṭha Panīṣita* also refers to one thousand branches (*Śākhās*) of the Samaveda. By and by, most of them became obsolete on account of the negligence of the family-pupils.

सामवेदस्य किल सत्सु भेदा भवन्ति  
अनध्यायेष्वधीयमानास्ते शतक्रतु  
वज्रेणाभिहताः प्रनष्टाः । शेषा प्रवक्ष्यामि

(*Carana vyūha, III*)

Indra found that the pupils were reciting the verses on the holidays too (when they should not), he got angry, used his thunderbolt and destroyed such schools of the Sāmaveda.

*The following branches still survived:*

1. Āsurayaniya — आसुरयणीय
2. Vāsurāyaniya — वासुरयणीय
3. Vārtāntareya — वार्तान्तरेय
4. Prāñjala — प्राञ्जल
5. Ṛgvainavidha — ऋग्वैमविध
6. Prācīnayogya — प्राचीन योग्य
7. Rāṇāyaniya — राणायनीय
8. Sātyāyaniya — शट्यायनीय
9. Sātyamudgala — सात्यमुद्गल
10. Khalvala — खल्वल
11. Mahākhalvala — महाखल्वल
12. Lāṅgala — लाङ्गल
13. Kauthum — कौथुम
14. Gautama — गौतम
15. Jaiminiya — जैमिनीय

Of these fifteen schools, at present only three survive:

1. Kauthuma 2. Rāṇāyaniya 3. Jaiminiya

Of these three also, the most popular is the Kauthuma branch. The Sāmaveda Samhitā, which we shall be following is the Kauthuma recension.

Kauthuma Śākhā

Rāṇayaniya Śākhā

1. No. of verses — 1875

1875

2. Classification in  
Prapāṭhakas

Classification in Adhyāyas

3. Hāu (हः) Rāu (रः)  
pronounced.

Hāvu (हवु), Rāyu (रयि)  
pronounced.

4. Slight difference  
in reading  
as वाजेपु नो (Vājesu no)

वाजेपुनो (Vājesu no)

The Râyâniya Samhitâ, for the first time published by G Stevenson, London, 1842.

The Jaiminîya Samhitâ was published by W. Caland and later on by Dr. Raghuvîra in Nagari script with proper accents.

Śrîpâda Damodar Śatavabekar published the Kauthuma Samhitâ but he has simultaneously given the reading variations from Râyâyanîya and Jaiminîya Samhitâs also.

The Jaimini Samhitâ, according to Dr. Caland assigns 1687 verses to the Sāmaveda (i.e. 188 verses less than the two other Samhitâs.)

The Kauthumî Samhitâ gives the total number of lyrics as 2722, whilst the Jaiminî Samhitâ gives the total number of lyrics as 3681. From the "Grāmegeya" (ग्रामेगेय) and the "Āraṇya Gāna", "Samhitâs, and from the Ūha – Uha Gāna Samhitâs, published by Banaras Hindu University, the total number of lyrics comes to be 2639.'

## V

### THE BRĀHMAṆAS OF THE SĀMAVEDA SCHOOL

Eleven Brāhmaṇas are known of the Sāman school. They are more or less traditional treatises, written in classical prose, dealing with rituals and sacrifices in which Sāman verses were then used.

Of the eleven Brāhmaṇas, eight belong to the Kauthuma Śākhā and three to the Jaiminī-Śākhā

**(a) Kauthuma Śākhā –**

- (i) Tāṇḍya mahābrāhmaṇa
- (ii) Śaḍ viṃśa Brāhmaṇa
- (iii) Sama Vidhāna Brāhmaṇa
- (iv) Ārṣeya Brāhmaṇa
- (v) Daivata Brāhmaṇa
- (vi) Mantra Brāhmaṇa  
(also known as Chāndogya Brāhmaṇa and Upani-  
ṣad Brāhmaṇa).
- (vii) Saṁhitopaniṣad Brāhmaṇa
- (viii) Varṇśa Brāhmaṇa

**(b) Jaiminīya Śākhā –**

- (i) Jaiminīya Brāhmaṇa
- (ii) Jaiminīya Ārṣeya Brāhmaṇa
- (iii) Jaiminīya Upaniṣad Brāhmaṇa

Parallel to this literature, we know that (a) the *R̥gveda school* has two Brāhmaṇas (i) Aitareya and (ii) Śāṅkhāyana (i.e. Kausītakī), (b) the *Yajurveda* (Śukla) has *Satpatha Brāhmaṇa* of the Madhyandina and Kāṇva Śākhā both. The Black or Kṛṣṇa Yajurveda has only one Brāhmaṇa – the Taittirīya Brāhmaṇa. The Atharvaveda has only one Brāhmaṇa, known as the Gopathe Brāhmaṇa.

#### The Āraṇyakas of the Sāmaveda School

The Jaiminīya Śākhā of the Sāmaveda School has one Āraṇyaka: Talavakāra Āraṇyaka (तलवकार).

We should remember that the Ṛgveda School has three Āraṇyakas:

- (i) Aitareya Āraṇyaka (ऐतरेय),
- (ii) Śaṅkhāyana Āraṇyaka (शांखायन), and
- (iii) Kauṣītākī Āraṇyaka (कौषीतकी).

The Śukla Yajurveda school has the *Bṛhadāraṇyaka* of the Mādhyandina school, and similarly another *Bṛhadāranyaka* of the Kāṇva school.

1. *Tāṇḍya Mahābrāhmaṇa* – (Also named Pañca - Vīmśti Brāhmaṇa)

It belongs to the Kauthuma school of the Sāmaveda. No less than 177 Yajñas have been described in this voluminous treatise. There is a good deal of similarity between the treatment of the Tāṇḍya and the Taittirīya Brāhmaṇas. The Śrauta Sūtra of the Taittirīya (i.e. the Āpastamba) and the Katyāyana Śrauta Sūtras of the Kāṇva Śākha are very much based on the Tāṇḍya Mahābrāhmaṇa. (The Āśvalāyana and Bodhāyana Śrauta Sūtras of the Ṛgveda differ in this respect, and are not influenced by the Tāṇḍya.

Tāṇḍy's treatment of sacrifices from the simplest ones to the Aśvamedha is elegant and precise. The 177 sacrifices treated in the Tāṇḍya Mahābrāhmaṇa are:

75 ekāha yāgas (one-day yāga)

34 ahina yāgas

65 Satra yāgas

3 Agniṣṭoma, Dvdaśāha, and Gavāmayana  
177

The Tāṇḍya Brāhmaṇa is also named as Pañca-Vīmśati Brāhmaṇa (पञ्चविंशति ब्राह्मण), since it has 25 Adhyāyas or Chapters. There is a '*Ṣaḍvīmśa Brāhmaṇa*' also, of 26 chapters. Some of our scholars regard the Brāhmaṇa of 26 chapters as the second volume of the integrated Tāṇḍya Brāhmaṇa.

According to others, the Mahābrāhmaṇa of the Sāmaveda constitutes:

- (i) 25 Adhyāyas of the Tāṇḍya
- 5 Adhyāyas of the Pañca-vīmśa
- 10 Adhyāyas of the Ārṣeya



40 Adhyāyas (cf. 40 Adhyāyas of the Aitareya Brāhmaṇa of the Ṛg - School)

According to several other authorities the Mahābrāhmaṇa of 40 Adhyāyas = 25 of Tāṇḍya + 5 of Śaḍvirṇśa + 8 of Chāndogya Up. + 2 Mantra Brāhmaṇa (of Secret Yāgas).

Details of the Tāṇḍya of 25 Chapters -

Adhyāya	No. of Khaṇḍas	Details
I	10	Includes Yajur also, and the Stoma verses.
II	17	Nava-vidha Stomas and
III	13	30 Viṣṭutis.
IV	10	Gavāmayana.
V	10	
VI	10	Agnistoma Yāga
VII	10	(up to "the 7th Khaṇḍa of Adhyāya VIII only)
VIII	10	8th-10th Khaṇḍa deals with <i>Uktha</i> .
IX	10	<i>Daśarātra</i> in 1-2 Khaṇḍas. and <i>Prāyaścitta</i> 3-10 Khaṇḍas.
X	12	<i>Dvādaśāha</i> (Prāyanīya +
XI	11	Daśarātra + Udayānīya).
XII	13	(Adhyāyas X to XV).
XIII	12	} <i>Dvādaśāha</i> continues.
XIV	12	
XV	12	
XVI	16	15 ekāhas.
XVII	13	16 ekāhas.
XVIII	19	11 ekāhas.
XIX	19	20 ekāhas.
XX	21	13 atirātra ekāhas and 4 ahīna yāgas.
XXI	15	5 Trirātras + 4 Caturātras + 3 pañcarātras, Total 12 ahīnas.
XXII	18	18 ahīna yāgas.
XXIII	28	28 Satra yāgas.

XXIV	20	19 Satra yāgas
XXV	18	18 Satra yāgas.

Thus in all 75 ekāhas, 34 ahīna yāgas + 65 satra yāgas, one agniṣṭoma + 1 *dvādaśāhina* + 1 gavāmayana; – in all 177 yāgas,

2. *Ṣadvimśa Brāhmaṇa*, षड्विंश ब्राह्मण – So often, this treatise is regarded as an appendix to the Tāndya Brāhmaṇa – This treatise has 5 Adhyāyas or Chapters, and they essentially deal with five sacrifices (Yāgas) only – Four abhicāra yāgas (givers of अभिचारफल) – Syena-yāga (श्येन याग), Iṣu yāga (इषुयाग), Sandāmsa-yāga (संदंश याग), and Vajra-yaga (वज्र याग). The fifth yāga is the Vaiśvadeva trayddeśa-rātra-Satra (वैश्वदेव त्रयोदशरात्र). Three Prapāthakas or sections are devoted to these five yāgas and the rest to Sandhyā – performance (सन्ध्यानुष्ठान); and Prāyaścitta or atonement (शान्तिप्रकरण, प्रायश्चित्त), the extra-ordinary (अद्भुत ब्राह्मण, or peace-invoking verses. At the very beginning it has given verses of invocation to Subrahmanya (सुब्रह्मण्य) one of the epithets of Indra.
3. *Sāma-vidhāna Brāhmaṇa*, सामविधान ब्राह्मण – This treatise consists of three Adhyāyas or Chapters. It prescribes Sāman recitations, Homa or the fire-rituals of offerings etc. for these persons who are not entitled to perform the Soma-yajñas described earlier in this chapter. This treatise is known the "Sāma-Vidhāna", since it deals with fruits of actions, visible or invisible (दृष्ट and अदृष्ट).
4. *Ārṣeya Brāhmaṇa*, आर्षेय ब्राह्मण – This treatise has three chapters or adhyāyas, containing 28, 25 and 29 Khaṇḍas respectively. Before the recitation of the Sāmans, one should know what Ṛṣi (the mantra-draṣṭā, the expounder of the mystic meaning) and what the Chanda or metre is. Since one must invoke the name of the Ṛṣi (a historical person) – this Brāhmaṇa has been known as "the *Ārṣeya*". The author of this Brāhmaṇa utilizes the verses of only the *Pūrvarcika*, i.e. the first Book of the Sāmaveda.
5. *Devatā-dhyāya-Brāhmaṇa*, देवता ध्याय ब्राह्मण – It specially invokes the *devatās* of the Sāmans, and hence its name: "*Devatādhyāya*", and is a book of 4 Khaṇḍas. It refers to the ten devatās of the Sāman-Chants, and then further

introduces three specific devatās, and finally one devatā.

The book also gives the names of devatās, chandas, number of syllables or letters of the Sāma-Vidhānas and similar other details. The Brāhmana particularly invokes the devatās.

- 6 *Mantra Brāhmana*, मंत्र ब्राह्मण – This is also known as the Chāndogya Brāhmana or even the Chāndogya Upaniṣad. In its first two Prapāṭhakas, the verses pertaining to the mystic rituals (गुह्यकर्म) are given. The Upaniṣad occupies the rest 8 Adhyāyas (for details, see the *Chāndogya Upaniṣad*).
- 7 *Saṁhitopaniṣad Brāhmana*, संहितोपनिषद् ब्राह्मण – It has five Khaṇḍas, devoted to the Upanayana, or the sacred thread-ceremony and it expects, that throughout ones life, the Yajamāna would read and practice this upaniṣad. The Saṁhitā is two fold, one devoting to the Ṛk and the Sāman. It incorporates Deva, Asura and Ārṣa of the ārcika and Gāna Saṁhitā. The book ends with the Guru-Dakṣiṇā ritual (offerings and presents to the preceptor).
- 8 *Vaṁśa Brāhmana*, वंश ब्राह्मण – It is a book of 3 Khaṇḍas, in which is outlined the ancestry of the preceptors.

It would be interesting to note that the text refers to two types of births. (i) from parents (ii) from the Gāyatrī the mother (गायत्री माता), and preceptor or Ācāryas the father

### Brāhmaṇas of the Jaimini School

#### 1 *Jaiminiya Brahmana*,

The book is in three parts:

Part I – 360 Khaṇḍas

Part II – 437       "

Part III – 385       "       ; Total 1182 Khaṇḍas.

Another account is as follows (Baroda Gaekwad Institute Library).

Maha-	360 Khaṇḍas	Ahina	Khaṇḍas 99
Brāhmana		Brāhamana	
Dvādaśāha	388	Satra	37
Mahāvra	151	Ārṣeya	84

Ekāha	151	Upaniṣad	154
Total No. of Khaṇḍas			1424

This Jaiminiya Brāhmaṇa is supposed to have been edited by Maharsi Jaimini, an expounder of the Sāman School and his pupil Talavakāra (तलवकार).

- 2 *Jaiminiya Ārṣeya Brāhmaṇa*. जैमिनिव आर्षेय ब्राह्मण – The treatise has 84 Khaṇḍas - This may be regarded as Rṣi - Index of the Talavakāra school. It gives the list of the names of Rṣis (seers) of Āgneya - Sāmaparva, etc. of grāmegeya (ग्रामेगेय) and the Āranya - chants (आरण्यमान). Each verse has only one Rṣi in this respect, this Ārṣeya Brāhmaṇa of the School of Jaimini differs from the Ārṣeya Brāhmaṇa of the Kauthuma school in which a verse is devoted to more than one Rṣi.
- 3 *Jaimini Upaniṣad Brāhmaṇa and Talavakāra Āraṇyaka* – This treatise has four Adhyāyas, with a number of Anuvākas and Khaṇḍas:

Adhyaya -	No. of Anuvākas	No. of Khaṇḍas.
I	18	60
II	5	15
III	7	42
IV	12	28
Total	42	145

The well-known *Kena-Upaniṣad* is a fragment of this Brāhmaṇa which constitutes the tenth anuvāka of the Adhyāya IV. and which has four Khaṇḍas in all (Kenopaniṣad ends in four Khaṇḍas).

\*See the Colophony.

उज्ज्वलार गमाभोधैर्यो धर्मात्मजस्य ।  
 नार्यै निर्वन्ध्य भगवान् स प्रसीदतु जैमिनि ।  
 सामाखिलं सकल वंदगुणैर्मुनीन्द्राद्  
 व्यासादवाप्य भुवि येन सहस्रशास्त्रम् ।  
 व्यक्तं समस्तमपि सुन्दरगीत रागं  
 तं जैमिनि तलवकारगुरुं नमामि ॥

**Śrauta-Sūtra of Lātyāyana** Just as we have the Baudhāyana Śrauta Sūtra, belonging to the Kṛṣṇa Yajurveda, the Mānava Śrauta Sūtra, the Āpastamba Śrauta Sūtra, and the Kātyāyana Śrauta Sūtra belonging to the Yajurveda schools, similarly we have the Lātyāyana Śrauta-Sūtra (लात्यायन श्रौतसूत्र), belonging to the Sāmaveda school. It lays down the duties of the Udgātṛs, the Sāmavedic priests, in various, Soma sacrifices. It was first published by the Asiatic Society of Bengal in 1972 and has a commentary by Agnisvāmī. It has been edited by Ānanda Chandra Vedavāgisa. It has been recently published by Munshi Ram Manohar Lal Publishers Pvt. Ltd., New Delhi-55, (1982), with a new Appendix by C.G. Kashikar with corrections and emendations to the Sūtra-text. These corrections were exhaustively suggested by W. Caland (ZDMG, L, II p. 427, Leipzig, 1898) and also by Parpola (The Śrauta Sūtras of Lātyāyana and Drāhyayāna and their Commentaries Vol. I. I. General, Introduction pp. 20-21, Helsinki, 1968).

The book ends in ten prapāthakas, each having several Khaṇḍikas as outlined below:

Prapāthaka	No. of Khaṇḍikas	No. of Sūtras in the Prapāthakas
I	12	313
II	12	263
III	12	246
IV	12	249
V	12	202
VI	12	251
VII	13	255
VIII	12	274
IX	12	263
X	20	307
Total	129	2623

The high lights of this Śrauta Sūtra are: Songs prior to the attrition of fire, during the attrition, during smoke, and while

in flames; agniṣṭoma, agnihotra, atirātra, adhvaryu, abhiplava, abhistobha, avabhṛtha, aśvamedha, udgātr, udgītha, upasthāna, upasada, audumbari, gavāmayana, gana of varieties, catuṣṭoma, camasa, carma, japa, dāna, dīkṣa, dhyāna, nārāsaṁsa, nidhāna, patnīsātā, paryāya, puroḍāśa, pratihāra, pratihartta, prastāva, prastotā, Brāhmaṇa, bhakṣaṇa-bhojana, mantra, mahāvīra, yajana, Yajamāna, yajña, yāga, yūpa, ratha, rathantara, rājā, vahiṣpavamāna, vāk, vājapeya, grāva, viśvajita, viṣṭuti, vrātya, sañjña, satra, savana, stotra, stobha, stoma, havih, hiṅkāra, hotṛ, and homa.

## VI

### SĀMA TRADITIONS AND THE ENGLISH TRANSLATORS

Ralph T.H. Griffith prefaced his translation of the Sāmaveda into English on May 25, 1893 at Kotagiri, Nilgiri. "The Sāmaveda or the Veda of Holy Songs", as Griffith says, "third in the usual order of enumeration of the three Vedas, ranks next in sanctity and liturgical importance to the Ṛgveda or a Veda of the Recited Praise. Its Samhitā, or metrical portion consists chiefly of hymns to be chanted by the Udgātṛ priests at the performance of those important sacrifices in which the juice of the Soma plant, clarified and mixed with milk and other ingredients, was offered in libation to various deities. The collection is made up of hymns, portions of hymns, and detached verses, taken mainly from the Ṛgveda, transposed and rearranged, without reference to their original order, to suit the religious ceremonies, in which they were to be employed. In these compiled hymns, there are frequent variations of more or less importance, from the text of the Ṛgveda, as we now possess it, which variations, although in some cases they are apparently explanatory, seem in others to be older and more original than the readings of the Ṛgveda.

"In singing, the verses are still further altered by prolongation, repetition and insertion of syllables and various modulations, rests and other modifications prescribed, for the guidance of the officiating priests, in the Gānas or Song-books. Two of these manuals, the *Grāmegeya-gāna* or congregational and the *Āraṇyagāna* of Forest Song-book, follows the order of the verses of part I, of the Samhitā, and two others, the *Ūhagāna*, and the *Uhyagāna*, of part II. This part is less disjointed than part I, and is generally arranged in triplets where first verse is often the repetition of a verse that has incurred in Part I."

Griffith further says, "There is no clue to the date of compilation of the Sāmaveda hymns, nor has the compiler's name been handed down to us. Such a manual was unnecessary in the early times when the Aryans first came into

India, but was required for guidance and use in the complicated rituals elaborated by the invaders after their expansion and settlements in their new houses." Of course, we refrain from making any comment on such conjectures of controversial nature.

Griffith then proceeds as follows:

"There are three recensions of the text of the *Sāmaveda* *Saṁhitā*, the *Kaṭhuma Śakha* or a recension as current in Gujerat, the *Jaiminiya* in the Carnatic, and the *Rāṇa-*, *Yaniya* in the Mahratta country (Mahārāshtra)

„A translation, by Dr. Stevenson (the Rev. J.) of the *Rānāyaniya* recension or, rather a free version of Sāyana's paraphrase was edited by Prof. Wilson in 1842; in 1848, Prof. Benfey of Göttingen, brought out an excellent edition of the same text with a metrical translation, a complete glossary, and explanatory notes; and in 1874-1878, Pandit Satyavrata Sāmaśrami of Calcutta published in *Bibliotheca Indica*, a most meritorious edition of the *Saṁhitā* according to the same recension, with Sāyana's commentary, portions of the Song books and the other illustrative matter.

Griffith followed Benfey's text, and made much use of his glossary and notes. (This edition of the *Sāmaveda* *Saṁhitā*, with Sāyana's commentary and other details by Satyavrata Sāmaśrami Bhattacharya has recently been re-printed by Messrs Munshi Ram Manohar Lal Publishers Pvt. Ltd., New Delhi in five volumes. (1983).

An edition of the Rev. J. Stevenson's translation of the *Sāmaveda* of 1961 Indological Book House D 38/26 Hauz Katra, Varanasi is also available. An edition was also published seventy years ago or so from Calcutta. Stevenson, in his preface, writes about the Soma-yāga, at which the *Sāmaveda* verses were recited as follows. "When any one has determined to perform the moon-plant sacrifice, he invites Brahmans of the three principal classes – Rgvedī, *Sāmavedī*, and Yajurvedī Brahmanas. The Atharvavedī's are not admissible, because it is said, their profession being to destroy enemies, their presence would be inauspicious.

"The first thing to be done is to collect the moon plant (Soma creeper) – *Sarcostema Viminalis*, and the mani-wood



for kindling the sacred fire (*Bremna Spinosa*), and this must be done in a moonlight night, and from the tableland on the top of a mountain. The moon-plants must be plucked up from the roots, not cut down, and after being stripped of their leaves, the bare stems are to be laid on a cart drawn by two rams or the goats and by them to be brought to the house of the Yajamāna, the institutor of the sacrifice, for whose special benefit and at whose expense all the ceremonies are performed. The stems of the plants are now deposited in the hall of oblation. Although the caul of the ram must form the part of oblation, *I find nothing in the Veda about killing of the animal*, but I am told it is the practice to kill both of the rams." There is a *abhanga* of Tukaram where he refers to the muzzling of the ram, and the beating of it to death by the fists of the Brāhmaṇas. Stephenson gives the translation of these Marathi lines:

"Beat to death the ram you've muzzled,  
And offer the Soma with Sacred song,"  
So they say, but yet I'm puzzled  
And half-suspect such worship;  
For rites like these are at best but scurvy  
That turn religion topsy-turvy.

Of course, the Vedic texts do not sanction such horrible oppressions.

Stevenson further writes:

"Should the animal during the above-mentioned operation utter the least sound, the omen is most inauspicious. I am told that after slaying the ram, and separating the caul, the flesh is cut into small pieces and cooked, being made into meat-balls with flour. One Brāhmaṇa informant told me that they swallow these balls whole; another that they simply apply them to the tip of their tongue." Of course, Svami Dayānanda stood alone in opposing such oppressive heinous practices in the name of religion.

Stephenson further describes the Soma-sacrifice; "The moon-plant stalks when brought into the hall of oblation, are bruised by the Brāhmaṇas with stones, and then put between two planks of wood, that they may be thoroughly squeezed and the juice expressed. The stalks, with their expressed juice,

are then placed over a strainer made of goat's hair, sprinkled with water, and squeezed by the fingers of officiating Brāhmaṇas, one or two of which must be adorned with flat gold rings. The juice mixed with water, now makes its way through the strainer, and drops into the *Droṇa-kalāṣa*, the receiving vessel placed below, and situated at that part of the Yajurvedi, called the *Yoni* or womb - a name I conjecture, given sometimes to the vessel itself. Though properly belonging to the place where it rests. The juice, already diluted with water, is in the *Droṇa Kalāṣa*, further mixed with barley, clarified butter and the flour of a grain called by the Marathas *ivari*, the Sanskrit names of which are *nivāra* and *ṛṇa-dhānya*. It is now allowed to ferment till a spirit is formed, after which it is drawn off for oblations to the gods in a scoop called *Sruc* (सृच्), and in the laddle called *Camasa* (चमस) for consumption by the officiating Brāhmaṇas. The vessel, the scoop and ladle are all made of the wood of *Catechu-tree* (*Mimosa Catechu*). Nine days are mentioned in the *Bhāṣya* as required for the purificatory rites; but how many precede, and how many follow, I do not know. There are three oblations offered daily; one early in the morning (प्रातःसवन), one at noon (माध्यन्दिन सवन) and one at night or in the evening (तृतीय सवन)<sup>1</sup>. The Soma when properly prepared, is a powerful spirit, it is said in this Veda to have intoxicated "Śukra, the Guru (preceptor) of the Daityas - to have made even Indra's face turn all awry while he was drinking it, and by its exhilarating principle, to have furnished him with that might, without which he could not have subdued the enemies of the gods."

*Seven classes of Priests at the Soma Yāga* - Six priests and seventh the Yajamana, constitute the participants in the Soma sacrifice: *Hotā*, who chants the hymns of the Rk; *Udgātā*, who sings the verses of the Sāma; *Potā*, who prepared the materials for oblations; *Neṣṭa* or *Kartā*, who pours the Soma, clarified butters, etc. into the sacred fire; the

1. प्रातः सावे चिया वसो (Rv. I.28.1), माध्यन्दिन सवने जातवेद (I.28.5.); also प्रातः सावे, माध्यन्दिनस्य सवनस्य तृतीयैधाना सवने (I.52.4;5)

*Brahma*, or *Upadrsta* who superintends, and directs all the ceremonies; the *Raksa*, who with a *vajra* or club of *palāśa* wood, whose head is studded with spikes, stands at the door to ward off improper visitants. These with the *Yajamāna*, or institutor of the sacrifice form the seven classes of priests at *Somayāga* . . .

### Sacred Fire

Stevenson further writes about the sacred fire as follows

"The sacred fire ought always to be kept burning in a *Brāhmaṇa*'s house. The stricter sort accordingly always keep one fire burning, and some who are rich maintain three. The fire kept alive by all rigid *Brāhmaṇas* is called the *Gārhapati* (गार्हपति) or household guardian. It is fed with *palāśa* wood (*Butea frondosa*), and no other should be used. Twenty-one pieces, each a cubit long are directed to be got ready against a sacrifice. At the commencement of the *Soma-yāga*, fire is transferred from the *Gārhapati* (rather *Gārhapatya*, गार्हपत्य) to the *Dakṣiṇa Agni* (दक्षिणाग्नि) or the "Southern fire", and to the *Āhavanīya* (आहवनीय) or "oblation receiving fire", which is the most easterly of the three. Fire from heaven, obtained either from the lightning or from the Sun, though by what process is not said, should also be added; and fire procured from the *araṇi-wood* is to be joined to the other two, so that there are three different kinds of fire in each *Kuṇḍa* or the fire-place. The process by which fire is obtained from wood is called *churning* (*agni-manthana*, अग्निमन्थन), as it resembles that by which butter in India is separated from milk. The New Hollanders obtain fire from wood by a similar process. It consists in drilling one place of *araṇi-wood* into another by putting a string tied to it with a jerk with the one hand, while the other is slackened and so on alternately till the wood takes

2. There are four priests: the *adhvaryau*, the *hotṛ*, the *brāhmaṇ* and *agnīdhra* besides the sacrificer (*yajamāna*); the *yajamāna* brings the fire from the *gārhapatya* to the *ahavanīya*, the *adhvaryu* murmurs the verse (*Mānava Śr. Sū* I.1.1 9-12).

fire. The fire is received on cotton or flax held in the hand of an assistant Brāhmaṇa”.

Stevenson gives a first hand account of what he saw in the Soma-yāga in our Mahārāṣṭra State one hundred years back. What he saw, was not traditionally authoritative. Only a few remnants are left of what was practised over one thousand years back; even that tradition was a modulated polluted form of the Vedic Age. The Soma-yāgas were rare in our Nineteenth Century, for, Stevenson writes, “Since the English occupation of the Maratha country, the Soma-yāga has been three times performed within its boundaries; once at Nasik, once at Pune, and once at Sattara.”

### The Vedic Gods

Stevenson speaks of the Vedic gods. Indra occupies the highest position; Viṣṇu, the younger brother of Indra, an inferior one; Agni, the god of fire; Indra, again the personified firmament; Mitra the Sun; Vāyu the Wind; the Sun has several names: Viṣṇu, Varuṇa, Pūṣan; Āditya etc; Vāruṇa, god of oceans, Yama, the god of infernal regions; the Aśvinau (the twins), the Beta and Gamma Arietis (the twin constellations); Aditi, Sarasvatī and Anumatī or Yamuna. (Idā, Bhārati, and Sarasvatī also.), the female divinities (perhaps Yamuna – Amṣumatī); the Āpaḥ or waters (feminine used in plural); the wife and sisters of Agni; the Ṛbhu or deified Brāhmaṇas; Garuḍa (or Suparṇa-Garutmān) or the deified eagle; and others.

### The Style of the Sāmaveda

Stevenson in his Preface has made a few significant remarks: “The style of the Veda is very antiquated, compared with that of the Purāṇas and Śāstras, and even the Upaniṣads, though these last are called a part of the Vedas. The style of the Chāndogya Upaniṣad, though that work be said to belong to the Sāmaveda, is as different from that of the Sāmhitā, as the style of Chaucer is from that of Pope. In a word, a very slight inspection shows the two treatises to belong to quite different eras of the

language. I have, while making the translation, collected above two thousand words, many of them of frequent occurrence, which are quite distinguished by their uncommon inflexions, or not to be found even in Wilson's Second edition of his *Sanskrit Dictionary* – a very comprehensive digest, it will be admitted, of words current in the usual dialect of the language."

### The Use of the Ṛk in the Sāmaveda

For the Western World, it appears that Stevenson is the first person who found that most of the verses of the Sāmaveda occur in the Ṛgveda. The names of the Ṛṣis are also common. Of course, Stevenson is wrong when he regards these Ṛṣis (whose names are associated, with the mantras) as the authors of the verses. "The commentator (Sāyaṇa) for about two-thirds of the First Part (the *Purvārcika*) mentions the author (the Ṛṣi). I have searched in the Ṛks for all the verses ascribed to Madhuchandas, getā, and Śunaḥśepa, and found the whole...."

### CONCORDANCE OF Ṛk AND SĀMA

Of course, Griffith's translation (1963 print). The Chowkhambā Sanskrit Series, Varanasi, gives a complete list of the concordance of the Ṛk and the Sāma verses, and the following 78 verses not found in the Ṛgveda:

Serial No		Pūrvāreika		Serial No
		Serial No.		
10	1.1.1.10	231	3.1.4.9	435 5.1.5.9
63	1.2.2.1	288	3.2.5.6	437 5.2.1.1
82	1.2.4.2	294	4.1.1.2	438 5.2.1.2
90	1.2.4.10	298	4.1.1.6	441 5.2.1.5
92	1.2.5.2	299	4.1.1.7	442 5.2.1.6
93	1.2.5.3	305	4.1.2.3	444 5.2.1.8
154	2.2.1.10	321	4.1.3.9	445 5.2.1.9
172	2.2.3.8	327	4.1.4.5	446 5.2.1.10
177	2.2.4.3	336	4.1.5.5	449 5.2.2.3
190	2.2.5.6	337	4.1.5.6	450 5.2.2.4
196	3.1.1.3	353	4.2.2.2	453 5.2.2.7

209	3.1.2.6	356	4.2.2.5	456	5.2.2.10
212	3.1.2.9	361	4.2.3.2	458	5.2.3.2
224	3.1.4.2	369	4.2.3.10	464	5.2.3.8
226	3.2.4.4	372	4.2.4.3		

**Uttarācika**

952	3.1.22.1	1769	9.1.2.2
953	3.1.22.2	1770	9.1.2.3
954	3.1.22.3	1825	9.2.4.1
1300	5.2.8.3	1828	9.2.7.1
1301	5.2.8.4	1829	9.2.7.2
1302	5.2.8.5	1830	9.2.7.3
1303	5.2.8.6	1831	9.2.8.1
1503	7.1.6.1	1832	9.2.8.2
1504	7.1.6.2	1833	9.2.8.3
1654	8.1.14.1	1843	9.2.12.1
1655	8.1.14.2	1844	9.2.12.2
1656	8.1.14.3	1845	9.2.12.3
1708	8.2.19.1	1860	9.3.4.3
1709	8.2.19.2	1864	9.3.6.1
1710	8.2.19.3	1865	9.3.6.2
1768	9.1.2.1	1869	9.3.7.3
		1871	9.3.8.2

## VII METRES AND PRAGATHA Metres of the Sāmaveda Verses

We have given a detailed account of the Vedic Prosody in our introductions to the English Translation of the *R̥gveda* and the *Yajurveda* on the basis of the *Chanda*, the *Vedāṅga* of Mahārṣi piṅgala.

In the *Sāmaveda*, the metres used are: (Of course, their sub-classifications also):

### *First Saptaka*

Gāyatrī	—	Syllables 24
Uṣṇika	—	28
Anuṣṭup	—	32
Br̥hati	—	36
Pañkti	—	40
Triṣṭup	—	44
Jagatī	—	48

1. *Gāyatrī* – It is usually of three pādas, in which syllables are divided as  $8 + 8 + 8 = 24$

In special cases the *gāyatrī* may be of one pāda, or two pādas, or of three pādas or of four or five even and then it is known as *eka-padā*, *dvi-padā*, *tripadā*, *catuspadā* or *pañcapadā*.

Nicṛd *gāyatrī* : If one syllable less,  $24 - 1 = 23$   
 Bhūrik *gāyatrī* : If one syllable excess,  $24 + 1 = 25$   
 Virāṭ *gāyatrī* : If two syllables less,  $24 - 2 = 22$   
 Svarāt-*gāyatrī* : If two syllables excess,  $24 + 2 = 26$   
 (This nomenclature is applicable to other metres also).

± 1 Bhūrik, nicṛd

± 2 Svarād, virād.

1. Pāda-nicṛt *gāyatrī* – Syllables  $7 + 7 + 7 = 21$
2. Atipāda-nicṛd – Syllables  $6 + 8 + 7 = 21$
3. Ati-nicṛt – Syllables  $7 + 6 + 7 = 20$
4. Hraṣīyeṣī – Syllables  $6 + 6 + 7 = 20$
5. Vardhamāna – (a) Syllables  $6 + 7 + 8 = 21$   
 – (b) Syllables  $8 + 6 + 8 = 22$
6. Pratiṣṭha – Syllables  $8 + 7 + 6 = 21$

7. Vārāhī – Syllables  $6 + 9 + 9 = 24$   
 8. Nāgī – Syllables  $9 + 9 + 6 = 24$  (reverse of vārāhī)  
 9. Yava-madhyā – Syllables  $7 + 10 + 7 = 24$   
 10. Pipilikā-madhyā – Syllables  $9 + 6 + 9 = 24$   
 11. Uṣṇig-garbhā – Syllables  $6 + 7 + 11 = 24$   
 12. Bhūrig-gāyatrī – Syllables  $8 + 10 + 7 = 25$   
 13. Dvipād-virāt – Syllables  $11 + 11 + 11 = 33$   
 14. Catuṣ-pāda – Syllables  $6 + 6 + 6 + 6 = 24$   
 15. Pada-paṅkti – Syllables (i)  
 $5 + 5 + 5 + 5 + 5 = 25$   
 Syllables (ii)  
 $5 + 5 + 5 + 4 + 6 = 25$   
 Syllables (iii)  
 $5 + 5 + 5 + 5 + 6 = 26$   
 16. Dvipadā virāt (i) Syllables  $12 + 12 = 24$   
 (ii) Syllables  $8 + 8 = 16$   
 17. Dvipadā virāt – Syllables  $9 + 9 = 18$   
 18. Ekapadā virāt – Syllables 10 (यदे नो अपि वातय मनः  
 Rv. X. 20.1)

2. *Uṣṇik* – It is a metre of 28 syllables, and follows Gāyatrī in the series of metres ( $24 + 4 = 28$ ). A most popular variety of this uṣṇik is *Kakup* (क्कुप्) with syllables  $8 + 12 + 8 = 28$ .

युष्माकं एमा रथो अनु मुदे दधे मरुतो नीरदानवः ।

वृष्टीं घालो यतीरिव ॥ (Rv. V. 53.5)

( $8 + 12 + 8$ )

सुदेवः समहसति सुवीरो नरोमरुतः स मर्त्यः ।

मं त्रायध्वे स्वाम ते ॥ Rv. 5.53.15

The syllables are  $8 + 11 + 7 = 26$ , and hence it is virāt-kakup.

अग्राकुव्यो अना त्स्मनापिरिन्द्र जनुषा सनादसि ।

युधेदापित्वमिच्छुस ॥ (Sāma, 1389)

( $7 + 12 + 8 = 27$ , hence nicrd-kakup).

In one of the pragāthas (1389-1390), in the Sāmaveda, it is paired with a bhūrik-br̥hatī ( $36 + 1 = 37$ ) syllables.

न की रेवन्तं सखाय बिन्दसे पीयन्ति ते सुगन्धः ।

यदा कृणोषि तदनु समूहस्यादि हितेव हृयसे ॥

( $18 + 19 = 37$  syllables; bhūrik-br̥hatī).



### Other varieties of *uṣṇik*

1. *Purā-uṣṇik*, पुर-उष्णिक  $12 + 8 + 8 = 28$
2. *Paro-uṣṇik*, पुरो,उष्णिक  $8 + 8 + 12 = 28$
3. *Kakum-nyahkaśirā*, ककुम्भ्यडकु शिरा,  $11 + 12 + 4 = 27$  syllables.
4. *Tanuśira*, तनुशिरा,  $11 + 11 + 6 = 28$
5. *Pipilikā-madhyā*, पिपीलिका-मध्या,  $11 + 6 + 11 = 28$  syllables.
6. *Catuṣpadā uṣṇik*, चतुष्पादः उष्णिक,  $7 + 7 + 7 + 7 = 28$  syllables.
7. *Anuṣṭub-garbhā*, अनुष्टुब्-गर्भा,  $5 + 8 + 8 + 8 = 29$  syllables.
3. *Anuṣṭup* is a metre of 28 syllables very much popular in later Sanskrit verses:  $8 + 8 + 8 + 8$  (the epic metre of *Vālmīki*). We give below in short the classification of the Vedic *anuṣṭups*.
  - (i) *Purastāj-jyotiḥ* (a) of *tripādas*:  
Syllables  $8 + 12 + 12 = 32$
  - (ii) *Madhye-jyotiḥ* (*pipilikā-madhyā*):  
Syllables  $12 + 8 + 12 = 32$
  - (iii) *Upariṣṭāj-jyotiḥ* (*Kṛti*): Syllables  $12 + 12 + 8 = 32$
  - (iv) *Kāvirat*: Syllables  $9 + 12 + 9 = 30$
  - (v) *Naṣṭa-rūpa*: Syllables  $9 + 10 + 13 = 32$
  - (vi) *Virāṭ* – (a) Syllables  $10 + 10 + 10 = 30$   
(b) Syllables  $11 + 11 + 11 = 33$
  - (vii) *Catuṣpāda anuṣṭup*: Syllables  $8 + 8 + 8 + 8 = 32$
  - (viii) *Pādairanuṣṭup*: Syllables  $7 + 7 + 7 + 7 = 28$
  - (ix) *Mahāpāda pankti*: Syll.  $5 + 5 + 5 + 5 + 5 + 6 = 31$

We shall again give a special note on the *Virāṭ* metres in the *Sāmaveda* just as the *Kakup* is a very special class of *uṣṇik*, *Virāṭ* has its own importance among *anuṣṭups*.

### 4. *Bṛhatī*

The *Bṛhatī* metre itself has a large number of variations, and hence named differently. The *Anuṣṭup* metre is of 32 syllables, and in series, it is followed by *Bṛhatī* of  $32 + 4 = 36$  syllables – this when distributed in quarters means  $9 + 9 + 9 + 9$  syllables.

Sometimes, another *bṛhatī* is equally popular with syllables  $10 + 10 + 8 + 8 = 36$ . We shall give a few more prominent *bṛhatīs*.

1. *Purastād-br̥hatī*:  $12 + 8 + 8 + 8 = 36$
2. *Urobr̥hatī*. the same as *skandhogrīvī* or *nyahkusārini*:  
 $8 + 12 + 8 + 8 = 36$
3. *Pathyā, siddhā (skandhogrīvī)*:  $8 + 8 + 12 + 8$  (reverse of *urobr̥hatī*).
4. *Upariṣṭād br̥hatī* :  $8 + 8 + 8 + 12 = 36$
5. *Vistāra br̥hatī*:  $8 + 10 + 10 + 8 = 36$
6. *Viṣamapadā br̥hatī* :  $9 + 8 + 11 + 8 = 36$
7. *Maha-br̥hatī, satobr̥hatī or tripadā br̥hatī* :  $12 + 12 + 12 = 36$

5. *Pañkti* – The *pañkti* metre follows the *br̥hatī*, and has normally  $36 + 4 = 40$  syllables. Usually it is of *four* pādas (the word *pañkti* means a grouping of five). We have the following varieties of the *pañkti* metre:

- (i) *Sataḥ-pañkti* – Syllables  $12 + 8 + 12 + 8 = 40$ . In literature we find its peculiar names –  
*Sataḥ-pañkti*: *pisū, unīsū, jasū,*  
*Br̥hatī-pañkti*: *ṛkpra, ṛkṣa, vemācha*  
*Siddha-pañkti or Vistāra-pañkti*: *unisū.*  
*Siddha-vistāra-pañkti*: *nisū.*
- (ii) *Āstāra-pañkti* – syllables  $8 + 8 + 12 + 12 = 40$
- (iii) *Prastāra-pañkti* – Syllables  $12 + 12 + 8 + 8 = 40$
- (iv) *Sanstāra-pañkti* – Syllables  $12 + 8 + 8 + 12 = 40$
- (v) *Vistāra-pañkti* – Syllables  $8 + 12 + 12 + 8 = 40$
- (vi) *Ārṣi-pañkti* – Syllables  $12 + 12 + 10 + 10 = 44$
- (vii) *Virāt-pañkti* – (a) Syllables  $10 + 10 + 10 + 10 = 40$   
 (b) Syllables  $10 + 10 + 10 = 30$
- (viii) *Pathyā-pañkti* – Syllables  $8 + 8 + 8 + 8 + 8 = 40$
- (ix) *Pāda-pañkti* – Syllables  $5 + 5 + 5 + 5 + 5 = 40$
- (x) *Akṣara-pañkti* – Syllables  $5 + 5 + 5 + 5 = 20$
- (xi) *Jagatī-pañkti* – Syllables  $8 + 8 + 8 + 8 + 8 + 8 = 48$

6. *Triṣṭup* – It follows the *pañkti* metre and has normally 44 syllables ( $11 + 11 + 11 + 11$ ) in four pādas. We have several classes of *triṣṭups*, as given below:

- (i) *Jagatī-triṣṭup*: Syllables  $12 + 12 + 11 + 11 = 46$   
 or  $11 + 11 + 12 + 12 = 46$
- (ii) *Abhisārīṇī* – Syllables  $10 + 10 + 12 + 12 = 44$

- (iii) Virāj-sthāna – Syllables (a)  $9+9+10+11=39$   
 (b)  $10+10+9+11=40$   
 (c)  $9+10+11+11=41$
- (iv) Virāj-rūpa – Syllables  $11+11+11+8=41$
- (v) Purastāj-jyotiḥ (I) – Syllables  $8+12+12+12=44$
- (vi) Madhya-jyotiḥ (I) – Syllables (a)  $12+8+12+12=44$   
 (b)  $12+12+8+12=44$
- (vii) Upariṣṭāj-jyotiḥ (I) – Syllables  $12+12+12+8=44$
- (viii) Purastāj-jyotiḥ – Syllables  $8+11+11+11=41$
- (ix) Madhya-jyotiḥ (II) – Syllables (a)  $11+8+11+11=41$   
 (b)  $11+11+8+11=41$
- (x) Upariṣṭāj-jyotiḥ (II) – Syllables  $11+11+11+8=41$
- (xi) Purastāj-jyotiḥ (II) – Syllables  $11+8+8+8+8=43$
- (xii) Madhya-jyotiḥ (III) – Syllables  $8+8+11+8+8=43$
- (xiii) Upariṣṭāj-jyotiḥ (III) – Syllables  $8+8+8+8+11=43$
- (xiv) Maha-bṛhatī or pañca-padā tristup –  
 $12+8+8+8+8=44$
- (xv) Yava-madhyā tristup – Syllables  $8+8+12+8+8=44$
- (xvi) Panktyuttarā (virāj-pūrva) – Syllables  $10+10+8+8+8=44$
- (xvii) Dvīpadā-trīṣṭup – Syllables  $11+11=22$

7. *Jagatī* – This metre of 48 verses follows the tristup metre. It is the last metre of the First Saptaka. Normal Jagatī has 48 syllables arranged in four pādas,  $12+12+12+12$ . The other classes of the Jagatī have been given below:

- (i) Upajagatī – Syllables  $12+12+11+11=46$
- (ii) Purastāj-jyotiḥ (I) – Syllables  $8+12+12+12=44$
- (iii) Madhya-jyotiḥ (I) – Syllables (a)  $12+8+12+12=44$   
 (b)  $12+12+8+12=44$
- (iv) Upariṣṭāj-jyotiḥ (I) – Syllables  $12+12+12+8=44$
- (v) Mahā-Satp-bṛhatī (pañca-padā jagatī) –  
 Syllables  $8+8+8+12+12=48$
- (3 pādas of 8, 3 or 12 syllables arranged in any order).
- (vi) Purastāj-jyotiḥ (II) – Syllables  $12+8+8+8+8=44$
- (vii) Madhya-jyotiḥ (II) – Syllables  $8+8+12+8+8=44$
- (viii) Upariṣṭāj-jyotiḥ (II) – Syllables  $8+8+8+8+12=44$
- (ix) Satpadā-mahā-pāṅkti –  
 Syllables  $8+8+8+8+8+8=48$

- (x) Mahā-pankti (II) – Syllables  $8 + 8 + 7 + 6 + 10 + 9 = 48$   
 (xi) Vistāra-pankti (pravraddha-padā) –  
 Syllables  $6 + 6 + 6 + 6 + 6 + 6 + 6 + 6 = 48$   
 (xii) Dvipadā jagatī – Syllables  $12 + 12 = 24$

In the Purvāreika, the metres are not used in any regular order. For example, Gāyatrī metre verses are followed, say in the Adhyaya V, by Triṣṭubh metre verses, and the Uṣṇik Kakup metre ( $8 + 12 + 8$ ) comes in the end.

In the *Uttarārcika*, in the Prātaḥ Savana verses, Gāyatrī, Bṛhatī and Triṣṭup metres have been used.

In the Ārbhave Pavamāna Stotra, Anuṣṭup and Jagatī metres have been used. (Ārbhava = pertaining to R̥bhus).

In the Uktha Stotra, Uṣṇik metre has been used.

### VIRĀṬ METRE IN SĀMAVEDA

It must be remembered that *Kakup* is special type of *Uṣṇik* metre, with 28 syllables arranged in three padās or caraṇas as  $8 + 12 + 8$ .

*Virāṭa* is also a particular metre, as if with an independent status with 30 syllables arranged in three *caraṇas* (feet or pāda) of 10 syllables each. It belongs to the class of *anuṣṭup* ( $28 + 2$ ) i.e. *virāḍ-anuṣṭup*.

The word *virāṭ* is confusing. It is used in three connotations:

- (i) a metre in which 30 syllables are arranged as  $10 + 10 + 10$  in three pādas.
- (ii) also the metre which has the distribution as  $11 + 11 + 11$  in three pādas.
- (iii) also any metre in which we have two syllables less than the prescribed one. Thus *virāṭ* – gāyatrī with  $24 - 2$  syllables, *virāṭ* pankti with  $40 - 2$  syllables.

We give a few typical *virāṭ* metres ( $10 + 10 + 10$ ) below:

- |                                |            |
|--------------------------------|------------|
| (i) पिबा सोममिन्द्र मदनु त्वा  | (10)       |
| यं ते सुधाव हर्यश्वादिः        | (9)        |
| सोतुबहिभ्यां सुयतो नार्व ॥     | (10) (927) |
| (ii) यस्तो मदो युज्यश्चाररस्ति | (10)       |
| येन वृत्राणि हर्यश्च हंसि।     | (10)       |
| सत्त्वामिन्द्र प्रभूवसो ममनु ॥ | (11) (928) |

- (iii) प्रबो महे महेवृषे भरध्वं (11)  
 प्रसेतसे प्र सुमति कृशुध्वम् । (11)  
 विशः पूर्वीः प्रचर चर्षभिप्राः । (11) (1793)

(Virāṭ of the second type : 11 + 11 + 11)

For other illustrations see Sāma 1794, 1795, 1798, 1799, 1800. In the Pūrvārcika, we have the tripāda virāṭ, 328 (11 + 11 + 11); 398 (10 + 9 + 10).

*Fragments or Short verses in the Sāmaveda*

762. ठपो षु जातमत्तुम् (cf. 487 and 1335)  
 763. उपासै गायता नः (cf. 651)  
 773. पवते हव्यतो हरिः (cf. 576)  
 774. प्रसुन्वाना यान्धसः (cf. 553, 1386)  
 1004. यदुदीरत आजयः (cf. 414)  
 1005. स्वादीरित्या विवृतः (cf. 400) (cf. 400)  
 1113-1114-1115 प्रबोक्षेपि

(According to Sāyana, this constitutes only one rcā – it occurs in a hymn of one verse).

According to other authorities, it represents the fragments of three verses:

- (i) प्र वः – from 446, प्रवइन्द्राय ०  
 (ii) अर्च – from 445, अर्चन्त्यर्कम् ०  
 (iii) उप – from 444, उपप्रसे ०  
 1237. अपघ्नम्वसे मृधः (cf. 492)  
 1238. अभी नो वाजसातमम् (cf. 549)  
 1315. परि स्वानश्चक्षसे देवमादनः त्रज्जुर्दिर्विचक्षणः  
 (द्विपदा विष्ट – 10 + 10); for अक्षर पंक्ति – see a trica  
 1332-1333-1334 (10, 10, or 11 + 8).  
 1366. अनुहित्वासुतं सोम मदामसि (cf. 432)  
 1367. परिप्रयन्व (cf. 427)  
 1368. एवामृताय महे क्षयाय स शुक्तो अर्ष दिव्या पोयूषः (cf. Rv. IX.109.3)  
 1369. इन्द्रस्ते सोम सुतस्य देयात्कृते दक्षाय विश्वे च देवाः (cf. Rv. IX.109.2)  
 (1368, 1369 – द्विपदा विष्ट)  
 1463. सोयामां स्वरणम् (cf. 139)  
 1464. अग्र आयुं विपवसे (cf. 627, 1518)  
 1465. ता नः शक्तं पार्थिवस्य (cf. 1145)  
 1517. प्र दैवोदासो अग्निः (cf. 51)  
 1518. अग्र आयुं पि पवसे (cf. 627, 1464)  
 1694. इन्द्राग्नी अपसस्पर्षि (cf. 1577)

1695. इन्द्राग्नी तविषाणि वाम्	(cf. 1578)
1696. क ई वेद सुते सत्वा	(cf. 297)
1703. प्र वामर्चन्त्यु कियनः	(cf. 1575)
1704. इन्द्राग्नी नवति पुः	(cf. 1576)
1768. एष ब्रह्मा य ऋत्विष इन्द्रो नाम श्रुतो गृणे।	(cf. 438) — Gāyatri fragment: 8 + 8
1769. त्वामिच्छुस्वसस्यते यन्ति गिरे न संयतः।	(Gāyatri fragment 7 + 8, exclusively in the Sāmaveda).
1770. वि सुतयो यथा पथः	(cf. 453)
1771. आ त्वा रणे यथोत्तये	(cf. 354)

### *The Second Saptaka of Long Verses*

Here is a list of the Second Saptaka of Metres onwards from Jagatī of 48 syllables:

1. Atijagatī	— Syllables 52
2. Śakvari	— Syllables 56
3. Ati-Śakvari	— Syllables 60
4. Aṣṭi	— Syllables 64
5. Atyaṣṭi	— Syllables 68
6. Dhṛti	— Syllables 72
7. Ati-dhṛti	— Syllables 76

### *The Third Saptaka of Long Metres*

1. Kṛti (Sindhu)	— Syllables 80
2. Prakṛti (Salila)	— Syllables 84
3. Ākṛti (Ambha)	— Syllables 88
4. Vikṛti (Gagana)	— Syllables 92
5. Samkṛti (Arṇava)	— Syllables 96
6. Abhikṛti (Āpaḥ)	— Syllables 100
7. Utkṛti (Samudra)	— Syllables 104

In the Sāmaveda, we have a few illustrations of atijagatī (52), Śakvari (56), Aṣṭi (64) and Atyaṣṭi (68). We shall give their relevant details only.

#### *Long verses in the Sāmaveda*

##### *Atijagatī in the Sāmaveda*

Atijagatī is a metre of 52 syllables, and it is of five padas, in which the syllables are distributed as: 12 + 12 + 12 + 8 + 8 + 52

We give below an *ati-jagti* which occurs in the R̥gveda (VIII. 97.13), in the Atharvaveda (XX. 55.1), and in the Sāmaveda (No. 460):

तमिन्द्रं जौहवीमि मयवान् मुधं	(13)
सञ्जा दधानम प्रतिष्कृत् श्रवांसि सूरि	(15)
मं हिष्ठे गोर्भिण च यज्ञियो	(10)
ववर्त्त एये नो विश्वा	(8)
सुपथा कृणोतु वज्रो	(8) (54 syllables)

The Rv. VIII. 97.7, does not give *सूरि* in the second line, and hence we have 52 syllables only. (for *श्रवांसि सूरि*, the R̥g. gives *शवींसि*).

In the Sāma-veda, this *atijagati* is preceded by another one (458).

अर्यं सहस्र मानवो दुशः	(10)
कवीनां मति ज्योतिर्विघर्म	(10)
ब्रह्मः सग्रीचीरुषसः	(8)
समैर्यदरेपसः सचेतसः	(12)
स्वसरे मनुमन्तश्चित्ता गोः	(10) (50 syllables)

Another one from the Sāmaveda and the R̥gveda is the following:

प्र वो महे मतयो यन्तु विष्णवे	(12)
मरुत्वते गिरिजा एवयामरुत् ।	(12)
प्रशङ्कायि प्रयज्यवे सुखादेये	(12)
तवसेमन्द दिष्टये	(8)
धुनित्रताय शवसे	(8) (Total 52)
(Rv. V. 87.1; Sāma 462).	

*Sakvari*— This follows the *atijagati* metre in the series, and thus have 56 syllables. These syllables are supposed to distribute themselves among 7 *pādas*, each *pāda* with 8 syllables — 8 + 8 + 8 + 8 + 8 + 8 + 8 = 56.

(i) In R̥gveda, X.133.1, we have a *Śakvari* (also in Sāma, 1801):

प्रो हस्यै पुरेरयमि	(8)
न्नाय शूषमर्वत् ।	(7)
अभी के चिदु लोककृत्	(8)
सङ्गे समन्तु वृत्रह	(8)
अस्माकं बोधिवोदित	(8)
जमन्तामन्यकेषां	(7)

ज्याक्वा अघि घन्वसु

(7)

(Total number of syllables = 53)

(ii) Another illustration (Rv. X. 133.2; Sāma 1802) is as follows:

त्वं सिन्धू रवासुजो

(7)

आराचो अहन्नहिम्

(7)

अशत्रुरिन्द्र जज्ञिवे

(8)

विश्वे पुष्यसि वार्यम्

(7)

तं त्वा परि वृज्यामहे

(8)

नमन्ता मन्यकेषां

(7)

ज्याक्वा अघि घन्वसु

(7)

(Total number of syllables = 51)

(iii) Another Śakvari is of 53 syllables:

विषु विश्वा अरानयो

(8)

यै न शान्त नो धियः ।

(7)

अस्तसि रात्रवे वध

(8)

यो न इन्द्र जिघ्र्यतेति ।

(8)

या ते यतिर्दीर्घसु

(8)

नमन्ता मन्य केषां

(7)

ज्याक्वा अघि घन्वसु

(7)

(Rv. X.133.3; Sāma 1803)

(Total number of syllables = 53)

*Aṣṭi in the Sāmaveda* – The 64 syllables of this metre are distributed over five pādas: 16 + 16 + 6 + 8 + 8. We shall illustrate it with the following verse which occurs in the Rgveda, II. 21.1, and in the Sāma 457.

त्रिकहुकेषु महिषो यवाशिरं तुविशुष्यस-

(16)

सुम्पत्तोममपिचद् विष्णुना सुते यथावशम्

(16)

स ई भग्नाद महि कर्म कर्तव्ये महामुहं

(16)

सैनं सश्वदेवो देवं

(8)

सत्य इन्द्रः सत्यमिन्द्रम्

(8)

(Total number of syllables = 64)

The other aṣṭi verses are:

Sāma: 459 or 1486 (Cf. Rv. I. 130.1); 464; 466

(Cf. Rv. II. 22.4)

*Atyaṣṭi in the Sāmaveda* – The 68 syllables of this metre are distributed over seven pādas as 12 + 12 + 8 + 8 + 8 + 12 + 8. We give an illustration (Sāma 461, Rv. I. 139.1).

असु औषदं पुरोअग्निं धिया दध

(12)



आ नु त्यच्छर्द्धो दिव्यं वृणीमहे	(11)
इन्द्रायै वृणीमहे ।	(8)
यद्वा ऋषेण विवस्वते	(8)
नाम्ना सन्दाय नव्यसे ।	(8)
अथ प्र नूनमुय यन्ति धीतयो	(12)
देवाँ अच्छा न धीतयः	(8)

For other atyaṣṭis, see Sāma; 463 (the same as 1590; Cf. Rv. IX. III.1); 465 (the same as 1813; Cf. Rv. I.127.1)

### PRAGĀTHA IN GENERAL

In the Sāmaveda, as in the R̥gveda, we have sometimes two verses occurring together but they are recited *in pairs*. These pairs are called as *pragāthas*. While forming these pairs, any two metres may be taken.

The word *pragātha* is derived as pra + vgai, प्र + गै, meaning to begin to sing, to extol. From the traditions of the R̥gveda, the word has been in use for the combination of a *Bṛhatī* or *Kakubh* metres with a *sato-bṛhatī* so as to form a triplet. For the alusion of *Pragātha* Kaṇva Ṛṣi, see Rv. Maṇḍala VIII. (*Pragātha* Ghaurah Kaṇva vā). The maṇḍala is full of *Bṛhatīs*.

We shall give here a few notable *pragāthas* from the R̥gveda.

- (a) If *Bṛhatī* forms the main metre of emphasis, the *pragāthas* belonging to this group are known as the *Bār̥hata pragātha*.

Example: Rv. I. 84. 19-20; also I.36. 1-2.

- (b) If the main metre of attention is *kakup*, the *pragātha* is known as *Kakubha pragātha*.

Example: Rv. VIII. 19.1-2.

- (c) If the main metre is *anuṣṭup*, the *pragāthas* derived are known as *Ānustubha pragātha*. This one has 3. verses.

Example: Rv. VIII. 68.1-3.

- (d) From *mahābṛhatī* (12 + 12 + 12 = 36), also known as the *Satobṛhatī*, we have *māhā-bār̥hata* (महाबर्हित प्रगाथ)

Example: Rv. VI.48. 7-8.

- (e) From *Viparīta* (a class of paṅkti = 8 + 12 + 8 + 12 = 40 syllables). We have a *Viparītānta pragātha* (विपरितान्त प्रगाथ).

Example: Rv. VIII.46. 11-12.

- (f) From Uṣṇik (28 syllables) as the main, we have *Auṣṇiha* *pragātha* (औष्णिह प्रगाथ).

Example: Rv. VIII. 19. 34-35.

- (g) From Gāyatrī (26 syllables) and Br̥hatī metres, we have *Gāyatra-Bārhat* *pragāthas* (गायत्र-बार्हत प्रगाथ).

Example: Rv. VIII. 46. 6-7.

- (h) From Gāyatrī (24 syllables) and Kakup (8 + 12 + 8 = 28 syllables), we have *Gāyatra-Kākubha* *pragātha* (गायत्र-काकुप प्रगाथ).

Example : Rv. VIII. 46. 4-5.

- (i) From pañkti (40 syllables) and Kakup (8 + 12 + 8 + 8 = 28 syllables), we have *Pāñkta Kākubha* *pragātha* (पांक्त-काकुप प्रगाथ).

Example: Rv. VIII. 19. 36-37.

- (j) From anuṣṭup followed by a jagatī, we have *anuṣṭup-pūrva jagatyanta* *pragātha* (अनुष्टुप-पूर्व जगत्यन्त प्रगाथ).

Example: Rv. VIII. 46. 16-17.

- (k) From dvipadā followed by a br̥hatī, we have *Dvipadā Purva-br̥hatyantara* *pragātha* (द्विपदा पूर्व बृहत्यन्तर प्रगाथ).

Example: Rv. VIII. 46. 13-14.

- (l) From kakup (8 + 12 + 8) and br̥hatī, we have *Kakubha-bārhatā* *pragātha* (काकुप-बार्हत प्रगाथ).

Example: Rv. V. 53. 1-3.

- (m) From anuṣṭup and uṣṇik, we have *Ānuṣṭubha - Auṣṇiha* *pragātha*. (अनुष्टुप-औष्णिह प्रगाथ)

Example: Rv. V. 53. 3-4.

- (n) From br̥hatī and anuṣṭup, we have *Bārhatā ānuṣṭubha* *pragātha* (बार्हत - अनुष्टुप प्रगाथ).

Example: Rv. VIII. 30. 3-4.

- (o) From anuṣṭup and pañkti, we have the pair called *Ānuṣṭubha-pāñkta* *pragātha* (अनुष्टुप पांक्त प्रगाथ).

Example: Rv. VIII. 31. 14-15.

- (p) From kakup (8 + 12 + 8) and triṣṭup, we have the pair called *Kākubha-Traiṣṭubha* *pragātha* (काकुप-त्रैष्टुप प्रगाथ).

Example: Rv. VIII. 22. 11-12.

- (q) From anuṣṭup and triṣṭubh, we have a pair called *Ānuṣṭubha-traiṣṭubha* *pragātha* (अनुष्टुप-त्रैष्टुप प्रगाथ).

Example: Rv. VIII. 9. 9-10.

(also one of anuṣṭup + mahā satomukha (triṣṭup).

Example: Rv. V. 86. 5-6.

- (r) From *bṛhatī* and a *triṣṭup*, we have a pair called *Bārḥata-traiṣṭubha pragātha* (बार्हत-त्रैष्टुभ प्रगाथ).  
Example: Rv. VIII. 10. 1-2.
- (s) From *triṣṭup* and *jagatī*, we have a pair known as *Traiṣṭubha-jāgata pragātha* (त्रैष्टुभ-जागत प्रगाथ).  
Example: Rv. VIII. 100. 5-6.
- (t) From *jagatī* and *triṣṭup*, we have a pair called *jāgata-triṣṭubhātara pragātha* (जागत-त्रिष्टुभतर प्रगाथ), also named as *Triṣṭubhātara-jāgata prāgātha* (त्रिष्टुभतर-जागत प्रगाथ).  
Example: Rv. I. 51. 13-14.
- (u) From *triṣṭup* and *jagatī*, we have a pair called *jagatyut-lara-traistubha pragātha* (जगत्युत्तर-त्रैष्टुभ प्रगाथ).  
Example: Rv. I. 51-15, paired with I.52.-1

### Pragāthas in the Sāmaveda

The Word ‘pragātha is used in the most general sense in the Sāmaveda. Every hymn (or Sūkta) in the Sāmaveda (particularly in the Uttarārcika, which consists of only two verses (i.e. which is a *dvyucca*, द्वयुच् ) is a *pragātha*. In almost all cases, the first verse of this pair is repeated in the Purvārcika. In most of these *pragāthas*, the *Bṛhatī* metre dominates, and hence they are known as *Bārḥata pragāthas*.

*Bārḥata pragātha* – The pairing of any two *bṛhatīs* or of a *bṛhatī* with any other metre gives a set of two verses, known as the *Bārḥata pragātha*. The Uttarārcika hymns abound in such a *pragātha*. We give below that list:

685- 686; 687-688; 703-704; 749-750, 751-752;  
753- 754, 767-768, 809-810, 811-812; 813-814;  
862-863, 867- 868; 922-923; 933-934; 997-998;  
1079-1080; 1155-1156; 1231-1232; 1233-1234;  
1319-1320; 1321-1322; 1360-1361; 1362-1363;  
1411-1412; 1421-1422; 1456-1457; 1492-1493;  
1513-1514; 1544-1545; 1573-1574; 1579-1580;  
1581-1582; 1583-1584; 1587-1588; 1607-1608;  
1623-1624; 1637-1638; 1675-1676; 1677-1678;  
1689-1690; 1691-1692; 1721-1722; 1723-1724;  
1780-1781; 1788-1789; 1796-1797.

*Uṣṇik or Kakup pragāthas in the Sāmaveda-*

Here we give a list of the Kakup-uṣṇik pragāthas from the Sāmaveda:

675-676; 680-681, 692-693, 708-709, 938-939; 1011-1012, 1389-1390, 1394-1395; 1413-1414; 1559-1560; 1687-1688, 1822-1823.

In all of these cases, an uṣṇik (particularly a kakup) is paired with a bṛhati. The pragātha may be thus called *Kakub-uttarā bṛhati* (ककुबुत्तर बृहती).

*Ānuṣṭubha-pragātha* – We have one illustration of a tṛca-pragātha, in which an anuṣṭup is combined with two metres of gāyatrī; this pragātha is also known as the *Ānustubuttarā-gāyatrī* (697 - 698 - 699).

पुरोजितो वो अम्यसः सुताय मदयित्वे ।

अपरवानं ऋचिष्टन सखायो दीर्घं जिह्वम् ॥

(8 + 8 + 8 + 7 + 31 - निवृद्ध-अनुष्टुप्, *nicṛd anuṣṭubh*) (Sāma 545, 697; Rv; IX 101.1)

यो धारया पावकया परिप्रस्यन्दते सुतः ।

इन्दुरस्यो न कृत्व्यः ॥

(8 + 8 + 7 = 23), *nicṛd gāyatrī* (Sāma 698; Rv. IX. 101.2)

तं दुरोधमभी नरः सोमं विश्वाच्या धिया ।

यज्ञाय सन्त्वद्वयः ॥

(8 + 7 + 7 = 22, *virat, gāyatrī*) (Sāma 699, Rv. IX. 101.3)

These three Sāman verses combined to form a tṛca, and a pragātha, which may be named as *Ānuṣṭubha-gāyatra pragātha*).

Such a pragātha may be called also अनुष्टुप्मुखः प्रगाथः, (= अनुष्टुप् + गायत्री)

Another such pragātha (one anuṣṭup, followed by two gāyatrīs) occurs in the R̥gveda (VIII. 68.1, 2-3)

आ त्वा रथं यथोतये सुन्नाय वर्तयामसि ।

तु वि कूर्मिं सुतोषरमिन्द्र शविष्ठ सत्यते ॥

(8 + 8 + 8 + 8 = 32, *anuṣṭup*)

तुविशुष्य तुमित्रन्तो शवीवो विश्व या मते ।

आ प्रगाथ महित्वना ॥

(8 + 8 + 8 = 24, *gāyatrī*) (Rv VIII 68.2)

यस्य ते महिना महः परि ज्मायन्त भीयतुः ।

हस्ता वज्रं हिरण्यम् ॥ (8 + 8 + 8 = 24, gāyatrī) (Rv. VIII .68.3)

These three combined together constitute an *anuṣṭup-mukhaḥ pragāthā* (अनुष्टुप् + गायत्री).

## VIII

### ACCENT NOTATIONS IN THE SĀMAVEDA

In all the Vedic Samhitās, all the syllables (i.e. all the vowels) are accented: these accents are usually known as the *udātta*, *anudātta* and the *svarita*. In the Ṛg and Yajur, the *anudātta* syllable is designated with a small horizontal line, placed under and the *svarita* is indicated by a vertical stroke placed above the syllable.

In the Sāmaveda of the *Kaushuma Śākhā*, (i) the *udātta* is indicated by the Nāgarī numeral one (१) placed at the top of the syllable, (ii) *svarita* is indicated by the Nāgarī numeral two (२) placed at the top of the syllable, and (iii) the *anudātta* is indicated by the Nāgarī numeral three (३), also placed at the top.

Of course, these horizontal or vertical strokes or the corresponding numerals in the Sāmaveda, have no relation whatsoever with recitations or the music of the verses.

The syllables, at the top of which no numeral (1, 2 or 3) is placed, their *svara* is regarded as *pracaya* (प्रचय).

Again, the *last udātta* of a verse is also designated by the Nāgarī numeral 2, placed at the top of the syllable.

At the top of certain syllables, are given the Nāgarī alphabets र (ra), क (ka), and उ (u) also. Their explanation is:

**Rule I** – If two *udāttas* occur in sequence, then the first *udātta* is indicated by the numeral one (१), the second *udātta* is not given any notation, but the *svarita* that follows this second *udātta* is indicated by the Nāgarī (२ १).

**Rule II** – If first an *anudātta* then followed by a *svarita*, this *svarita* is accented as २, but the *anudātta* which preceded it is accented by Nāgarī (३ क).

**Rule III** – Again if an *anudātta* occurs after the two *udāttas* in sequence, then the first *udātta* is accented by Nāgarī (2 उ), whereas the second *udātta* would go unaccented.

**Example:**

1. अ॒ग्नि॒ मा॒ याहि॑ बी॒तये॑ गृ॒ण्णो॑ ह॒व्यदा॑स्ये ।



4. नि॒होता॑स॒न्नि ब॒र्हिषि॑ (Sāma 1)  
नि॒होता॑ स॒न्नि ब॒र्हिषि॑ (Rv. VI. 16.10)

Here we have –

- (a) Udātta – नि and also हि of बर्हिषि, notated by numeral १
- (b) Anudātta, न, notated by the numeral ३
- (c) Svarita – षि
- (d) Pracaya – सन्नि
- (e) Exception – हो of होता is also udātta following the first udātta in नि; this second udātta goes unnotated, but the svarita that follows this udātta is notated by २ (hence त्त of होता is notated by २ २).

5. पा॒न्त॒मा वो॑ अ॒न्य॒सु इन्द्र॑म॒ग्निं प्र॑ गा॒यत॑ । (Sāma 155)

पा॒न्त॒मा वो॑ अ॒न्य॒सु इन्द्र॑म॒ग्निं प्र॑ गा॒यत॑ ।

(Rv. VIII. 92.1)

- (a) Udātta – मा, इ, मि
- (b) Anudātta – त, वो, स, म
- (c) Svarita – ष, म्, घा, द्र
- (d) Pracaya – प्र and यत
- (e) Exception – मि is udātta, and it is followed by प्र which is also udātta, and hence per our exceptional rule, the first udātta मि is only notated (by Nāgarī numeral १), but the second udātta goes unnotated, and the svarita that follows this udātta is indicated by Nāgarī २ २)

*Example of ३क* – This is valid when a svarita follows an anudātta. Such a svarita is indicated by the notation २२, but the following anudātta gets the notation ३क

6. या॑ इन्द्र॑ मुज॑ आ॒मः स्व॑र्वा॒ अ॒सुरे॑भ्यः । (Sāma 254)

या॑ इन्द्र॑ मुज॑ आ॒मः स्व॑र्वा॒ अ॒सुरे॑भ्यः ।

(Rv. VIII. 97.1)

- (a) Udātta – या, मा, म
- (b) Anudātta – द्र, ज, र, वां
- (c) Svarita – द्, मु, ष, स्व, रे
- (d) Pracaya – सु, भ्यः
- (e) Exception – रः (of आमः) is an anudātta, and if follows



a svarita (व of स्वर्ग), the svarita is accented as २२, and the preceding anudātta is accented as ३क.

7. <sup>२१</sup>अप <sup>१</sup>त्यं <sup>३१\*</sup>कृजिनं <sup>३२\*</sup>रिपुं <sup>३१</sup>स्तेनमग्ने <sup>३कर</sup>दुग्ध्यम् ।

(Sāma 105)

अपत्यं कृजिनं रिपुं स्तेनमग्ने दुग्ध्यम् ।

(Rv. VI. 51. 13)

Udātta — त्यं, न

Anudātta — प, जि, रि, स्ते, (ग्)

Svarita — अ, नं, पुं म (ध्य)

Pracaya — ग्ने, दु

*Exception* — We have in दुग्ध्यम्, an anudātta which is followed by a svarita घ्ये then this svarita is accented as २२ (i.e. घ्ये) and the preceding anudātta is accented as ३क (i.e. ग्ने).

*Examples of उ३* - If there are two udāttas, one immediately followed the other, and these udāttas are preceded by an anudātta, then the first udātta is accented as '२ उ', and the second udātta remains unaccented.

8. <sup>१</sup>गावो <sup>२</sup>वत्सं <sup>३२१</sup>न घे <sup>३१२</sup>धेनवः ।

(Sāma 146)

गावो वत्सं न धेनवः ।

(Rv. VI. 45.28)

Udātta — गा, न (of धेनवः)

Anudātta — व (वत्सं), घे

Svarita — वो (of गावो), व (of धेनवः)

Pracaya — None.

In the Sāma text, the anudātta व is followed by the two udāttas, ग and न, in sequence, then the first udātta is accented as '२उ' (त्सं), and the second udātta (न) is left unaccented. (The anudātta 'व' is accented as usual (व<sup>३</sup>)).

9. <sup>१२३</sup>युक्ता <sup>२</sup>वही <sup>१</sup>रथानाम्

(Sāma 149)

युक्ता वही रथानाम्

(Rv. IX. 94.1)

Udātta — ता (of युक्ता)

Anudātta — यु, ही

Svarita - षा

Pracaya - न (of स्थानाम्)

Exception - The यु (anudatta) is followed by two udāttas in sequence, (क्ता and व) and thus the first udatta is accented as २३ (क्ता), and the second udatta is left unaccented (व is unaccented).

*An example of २३, ३१ and २२*

10. अ॒नाह॑ गौर॑मन्व॒त् नाम॑ त्व॒ष्टुर॑षी॒ च्यम् ।

(Sāma 147)

अ॒नाह॑ गौर॑मन्व॒त् नाम॑ त्व॒ष्टुर॑षी॒ च्यम् ।

(Rv. I. 84.15)

Udatta - गो, त्व

Anudatta - ह, व, षी

Svarita - र, ना (of नाम), ष्टु, च्य

Pracaya - मन्व, र

Rule III - अनाह - in this, अ॒, and ना॑ are two udāttas followed by an anudatta ह, the first udatta is accented as (अ॒) and the second udatta (ना॑) remains unaccented. And thus, we have अनाह

Rule II- For षी॒ च्यम्

षी is anudatta, it is followed by a svarita च्य; this is accented as च्य॑, but the anudatta that preceded, has been accented by Nāgarī ३१ - and thus षी॒ च्यम्

## IX SAMAN CHANTS AND MUSIC

Of course, most of the verses of the Sāmaveda are those which, with certain variations, are available in the Rgvedic texts. The anudātta, udātta and svarita svaras (notes) are also the same. These three svaras have no connection with music.

Those who are interested in the Sāman music of the traditional form are requested to learn it from the experts of this music. *Gandharva Śāstra* deals with the subject. A famous treatise of this subject goes with the name of Nārada, as conceptual non-historical person, and the treatise is known as the *Nāradiya Śikṣā* (नारदीय शिक्षा).

The present day Indian music is based on the octave concept, depending on *svaras* (notes, tones), seven in number in the series: "सा रे ग म प ष नि", i.e. षड्ज (सा, Ṣaḍja); ऋषभ (रे, ṛṣabha); गान्धार (ग, gāndhāra), मध्यम (म, madhyāma); पंचम (प, pañcama), धैवत (ध, dhaivata); and निषाद (नि, niṣāda).

षड्जश्च ऋषभश्चैव गान्धारो मध्यमस्तथा ।

पञ्चमो धैवतश्चैव निषादः सप्तमः स्वरः ॥

(Nāradiya, II. 5)

But in the Sāman music, Madhyama (the Svara of Veṇu or Reed) becomes the first svara, and is followed by Gandharva (2), then Ṛṣabha (3), then Ṣaḍja (4), Dhaivata (5), then Niṣāda (6) and finally Pañcama (7):

In the Sāman terminology, these seven svaras are known as: प्रथमः Prathama, (1)

द्वितीयः Dvitiya, (2)

तृतीयः Tṛtiya, (3)

चतुर्थः Caturtha (4)

मन्द्रः Mandra (5)

क्रुष्टः Krusṭa (6)

अतिस्वरः Atisvara (7)

**Precaution** – In the Sāman music no letter or Svara remains unpronounced: every letter, every svara should be fully pronounced.

An omission is regarded as serious fault — a sin and the yajamāna that does so is deprived of the triple benefits of life-span (आयु), progeny (पुत्र) and riches in cattle (ऋविणं, पशूनाः etc.).

(Nārādīya. I.6)

### Eight modifications of Sāma

Whenever a mantra, ṛcā or verse is to be set into music, the words are necessarily modified to some extent. This is known as *VIKĀRĀ* (a modification). (In the *Puṣpa Sūtra* or *Phulla Sūtra*, it is called *BHĀVA*, and these *bhāvas* are of eighteen kinds). In the Sāma-music, these modifications are prominently of eight types:

Mod- ification	Type	Illustration
1. Vikāra	One letter in the place of another letter	अग्रे — ओग्रायि
2. Viśleṣa	Breaking up of Sandhi	वीतये — चोइतोयारयि
3. Vikarṣaṇa	Prolongation	ये — याइयि
4. Abhyāsa	Repeatedly pronouncing	तोयारयि-तोयारयि
5. Virāma	Pause even in the middle of a term.	गृणानो हव्यदातये> गृणान्नेह । च्यदातये ।
6. Stobha	Meaningless letter	ओ होका हाउ, हानु ।
7. Āgama	More letters than in a mantra	वरेण्यम्> वरेणियोम् प्रचोदयात्> प्रचो592592
8. Lopa	Letters left unpronounced	ह्यु १, आ २, दांयो सा ३ ४ ५

The *Stobha* स्तोभ modification is again of three types — (i) *Varnastobha* (वर्णस्तोभ, meaningless letter), (ii) *padastobha* (पदस्तोभ, meaningless term), and (iii)

**Vākyaastobha** (वाक्यस्तोष, meaningless phrase or sentence).

We are giving below the rendering of the first verse of the Sāmaveda, according to what is known as the *Parka* of Gotma (गोतमस्य परकम्). All the varieties of modifications are illustrated in this musical setting:

ॐ ओं याहि वीतये गृणोते इव्यदातये ।  
निं होतो सस्ति वीहिषि ।

(Sv. I. 1.1)

Gotama's setting in Saman Chant is as follows:  
(गोतमस्य परकसः):

ओं माई । ओं या हि ॐ वो इतो या ॐ इ ।  
तो<sup>१</sup> या ॐ इ । गृणोते<sup>२</sup> ह । व्य दा तो या ॐ इ ।  
तोया ॐ इ । ना हो ता सा ॐ इ । त्सा ॐ इ ।  
वा २३४ ओं होमा । हो ॐ ३४ यो ॥१॥

As a further illustration of the *Vikāras* or modifications, we shall cite here a few verses from *Mahānāmni* – *Ārcika*,

- (1) विदो मेषवन् विदो गातुमनुं शंसिष्वो दिशः ।  
शिक्षा शचीनां पते पूर्वार्णो पूरुवसो ॥ (6641)  
विदो म घे व न्वि दौः । गां तु मनुष्यसिषः ।  
दा इशा ३ १ उवा २३ । ई ३४ डा । ए २८ ।  
शि क्षा श चो ना म्य तो इ । पूर्वो ण भूरु २ ।  
वसो ३१ उवा २३ । ई ३४ डा ।
- (2) आपि ह्युमभिष्टिभिः स्वादन्तो शुः ।  
प्रचेतन प्रचेतयेन्द्र ह्युमनाय न इष्टे ॥ (642)  
आ मिष्टममा २३ । हिष्टिमा ३१ उवा २३ ।  
ई ३ ४ डा । स्वनां शु २:१ हो ३२ उवा २३ ।  
ई ३ ४ डा । आ चै । व न प्रचे तया ।

इन्द्रा॑ । सु॒म्ना॑ यन । २ इ॒षा॑ इ । इ॒डा ।  
 इन्द्रा॑ । सु॒म्ना॑ ना २ इ॒षा॑ इ । अ॒था ।  
 इन्द्रा॑ । सु॒म्ना॑ यना २ इ॒षा॑ इ । इ॒डा ।

### Nomenclature of Sāmans

The Sāman literature is extensively rich, and as such it has been variously classified, and for each, a certain name is given. Of course, there is a certain basis of each name.

- (1) Some of Sāmans are named on the basis of the metre or Chanda; e.g. the *Gāyatra Sāman* on the basis of the Gāyatrī metre. *Br̥hat Sāman* on the basis of Br̥hatī metre.
- (2) On the name of the Ṛṣi who popularized that Sāman; e.g. *Pauṣkala Sāman* on the name of Puṣkala Ṛṣi; the *Raurava Sāman* on the name of Ṛṣi Ruru (रुरु); the *Vāmadevya Sāman* on the name of Vāmadeva Ṛṣi.
- (3) Based on some specific word occurring in the verse; e.g. the *Vaiśvā-nara Sāman*, based on the word *Vaiśvā-nara* occurring in the verse:

मूर्धनि॑ दिवो॒ अ॒रति॑ पृथि॒व्या वै॒श्वान॑रमृत आ॒ नात॑ म॒ग्निम् ।

कवि॑ स॒म्राज॑म॒तिथि॑ जना॒नाम॑सन्नः पा॒त्रं ज॑नयन्त दे॒वः ॥

- (4) So often, many of seers set a particular verse in a different tune and then the Sāmans are named differently after the name of the seers e.g. the verse:

अ॒ग्र आ॒ याहि॑ वी॒तये॑ गु॒णानो॑ ह॒व्य दा॑तये ।

नि॒ होता॑ स॒त्सि ब॑र्हिषि । (1)

has been set by Gotama Ṛṣi, and the Sāman by him is known as the *Parka Sāma* of Gotama (मोतमस्यपर्कम्); again Kaśyapa Ṛṣi set the Sāman on the basis of the Br̥hatī metre, and hence his Sāman is known as *Bārhiṣa* of Kaśyapa (कश्यपस्य बर्हिषम्).

### Five Divisions of Sāmans (Bhakti Division)

It is so often that a particular verse is broken into several fragments; and the different priests take up separately the specified fragments for musical recitation, and still one fragment is then *recited together* by *all* the priests.

In such cases, a Sāman has five divisions<sup>1</sup>

- (i) *Prastāva* (प्रस्ताव), (ii) *Udgātha*, (उद्गीथ), (iii) *Pratihāra* (प्रतिहार), (iv) *Upadrava* (उपद्रव), (v) *Nidhana* (निघन).
- (a) *Prastāva* is the initial or introductory fragment of the verse; it is recited by the priest, who is called *Prastotā* (प्रस्तोतृ). He recites the Sāman with the initial sound "him" or "hum".
- (b) The Chief priest of the Sāman music is *Udgātā* (उद्गातृ) he recites his fragment, initiated by *Udgātha* (उद्गीथ), OM (ओम्).
- (c) The *Pratihartā* means the one who joins the two. This fragment is recited by the *Pratiharta*, (प्रतिहर्तृ) Sometimes, this is fragmented further into two parts.
- (d) *Udgātā* also sings the *upadrava* (उपद्रव) fragment.
- (e) *Nidhana*, निघन, constitutes the last two fragments or OM (ओम्), which are recited by all the three together (i.e. by *Prastotā*, *Udgātā*, and *Pratihartā*).<sup>1</sup>

The *Pañcavidha Sūtra* further adds two more divisions (भक्ति) to the above five,<sup>2</sup>

- (vi) *Ōṃkāra* (ओङ्कार). (vii) *Hinkāra* (हिकार)

It has been a usual practice, to go ahead with Sāman music with sounds "hin" or "hum" –

समिन् समिन् हिङ्कुर्युः

And similarly, while reciting *udgātha*, OM (*ōṃkāra*) has to be pronounced with a prolonged sound.

In the *Chāndogya Upaniṣad*, there is no mention of the *Upadrava Bhakti*; its place is taken by *Hinkāra* (हिकार).<sup>3</sup>

"Let a man meditate on the five-fold Sāman as the five worlds. The *hinkāra* is the earth, the *prastāva* the fire, the *udgātha* the sky; the *pratihāra* the sun, the *nidhana* heaven; so in an ascending line."<sup>3</sup>

<sup>1</sup> प्रस्तावोद्गीथ प्रतिहारोपद्रव निघनानि भक्तयः-

*Pañcavidha Sūtra*, I.1.

1. For *Udgāta*, *Prastotā* and *Pratihartā*, see *Chāndogya Upaniṣad*. (I. 10.9-11)

2. ओङ्कार हिङ्कुरण्यां साम्य विध्यम्

(*Pañcavidha Sūtra*)

3. लोकेषु पञ्चविधं सामोपासीत पृथिवी हिङ्करोऽग्निः

प्रस्तावोऽन्तरिक्षमुद्गीथ इदित्यः प्रतिहारो सौमिषमिन्द्रसूक्त्युः।

(*Chāndogya Up.* II. 2.1)

The *Chândogyâ Upaniṣad* (II. 2.7) draws the pentad analogy with the five-fold Sāmāns thus:

Five fold Sāman	I (Ascending)	II (Descending)	III	IV	V	VI
Hīnkāra	Earth	Heaven	Āpah	Wind	Clouds gather	Spring
Prastāva	Fire	Sun	Clouds	Cloud has come	It rains	Summer
Udgītha	Sky	Sky	Rains	It rains	It flows (eastward)	Rainy season
Pratihāra	Sun	Fire	Eastward flow	It flashes (thunders)	It flows (west winds)	Autumn
Nidhana	Heaven	Earth	Sea	It stops	Sea	Winter

  

Fivefold Sāman	VII	VIII
Hīnkāra	Goats	Small-Nose
Prastāva	Sheep	Speech-Tongue
Udgītha	Cows	Sight-Eye
Pratihāra	Horses	Hearing-Ear
Nidhana	Man	Thinking-Mind

Thus the Sāman is five-fold, and all the well known pañcakas have been used to extol it.

(*Chândogyâ Up.* Prapāṭhaka II, Khaṇḍa II to Khaṇḍa VII)

But then the Sāman is seven-fold also; in that classification also, Nidhana is the last one.

Seven-fold Sāmāns: *Chândogyâ Up.* Prapāṭhaka II, Khaṇḍas 8-10



Sevenfold Sāman	Stomākṣara (syllables)	Time of Sun	Creatures	Syllables in the names (total 22 syllables)
Hīṅkāra	hūa	before rising	animals	3, हि + वा + र
Prastāva	pra	when first risen	men	3, प्र + त्ता + व
Adi (first, OM)	ॐ (OM)	at the Sangava time, when cows suckle their young	birds	2, आ + दि
Udgītha	ud	at noon	devas	3, उद् + गी + थ
Pratihāra	pr	after midday, and before after-noon	germs	4, प्र + ति + हा + र
Upadrava	up	after after-noon and before sunset	Wild animals	4, उ + प + द्र + व
Nidhana	nī	at the sunset	pitrs (fathers)	3, नि + ध + न

### Some prominent Sāmans in the Chāndogya

The Chāndogya Upaniṣd (Prapāṭhaka II, Khaṇḍa II) refers to several Sāmans named after the metres or the Ṛṣis.

Sāman (woven upon)	Hīṅkāra	Prastāva	Udgītha	Pratihāra	Nidhana
1. Gāyatra (five prāṇas)	Mind	speech	sight	hearing	breath
2. Rathantara (fire)	ruhs firesticks	smoke rises	fire burns	glowing cloaks	fire goes down

3. Vāmadeva (copulation)	one summons	makes request	lies together with woman	lies upon the woman	comes to finish. (skhalana) sunsets
4. Bṛhad (sun)	rising sun	risen sun	midday	afternoon	
5. Vairūpa (rain)	mists together spring	cloud formed summer	season rains	thunders and lightens autumn	holds up winter winter
6. Vairāja (seasons)	spring	summer	rainy season		
7. Śakvarī (worlds)	earth	atmosphere	sky	cardinal regions	ocean
8. Revatī (animals)	goats	sheeps	cows	horses	men
9. Yajña- Yajñiya (members of body)	hair	skin	flesh	bone	marrow
10. Rājana (divinities)	agni (fire)	vayu (wind)	āditya (sun)	naksatra (stars)	can-dramas (moon)

The Upaniṣad describes these ten Sāmans, woven upon prāṇas, fire, copulation, sun, rain, seasons, worlds, animals, members of body divinities respectively.

Each Sāman refers to an injunction.

Sāman	Injunction
1. Gāyatri Sāman	One should be great minded.
2. Rathantara Sāman	One should not take a sip and spit towards fire
3. Vāmadeva Sāman	One should never abstain from any woman.
4. Bṛhad Sāman	One should not find fault with the sun, when it is hot.
5. Vairūpa Sāman	One should not find fault with cloud when it rains.
6. Vairāja Sāman	One should not find fault with Seasons
7. Śakvarī Sāman	One should not find fault with worlds.
8. Revatī Sāman	One should not find fault with animals
9. Yajña-Yajñiya Sāman	One should not eat of marrow at all.
10. Rājana Sāman	One should not find fault with Brāhmaṇas.

### Seven different modes of Singing:

The seven notes with associated devatās are:

1. Deep sounding note (animal-note)	(विनादिर्द)	Agni
2. Indefinite note	(अनिरुक्त)	Prajāpati
3. Definite note	(निरुक्त)	Soma
4. Soft and Smooth	(मृदुरक्षण)	Vāyu
5. Smooth and strong	(रक्षण-बलवत्)	Indra
6. Heron-like	(क्रोष्ट)	Bṛhaspati
7. Dull	(अपध्वन्ति)	Varuṇa

(Chāndogya, II. 22)

### Chant Liturgy and its four divisions

The entire *Chant* literature (musical settings) of the Sāman Saṃhitā is usually under four heads:

- (i) *Veya*, वेय, also known as *grāmegeya* (ग्रामेगेय), it is chanted in public before an audience.
- (ii) *Āraṇya*, आरण्य
- (iii) *Ūha*, ऊह
- (iv) *Ūhya*, ऊहा (mystic)

The other classification of these chants is as follows:

### Chant (मान संहिता)

Unmodified Chant प्रकृति गान		Modified Chant विकृति गान	
Rural Chanted in public (वेय, ग्रामेगेय)	Of Forest dwellers. (chanted in forests) आरण्य, ग्रामेगेय)	Ūha ऊह chanted in public (ग्रामेगेय)	Ūhya ऊहम chanted in forests (आरण्ये)

### Veya or grāme-geya Chants

These Sāman chants are played in public, and hence they are also known as *grāme-geya* (ग्राम = in city or village, in society, in public).

गेय = to be chanted, the chants. On the other hands, the Forest chants or the Aryanya chants (आरण्य or ग्रामेगेय) are sung in solitude, not among masses; they are held very sacred, and

a little mistake in this chant may lead to serious calamity or disaster. Sāyana usually calls the *veya* or *grāme-geya* chant as the “*Veda Sāman* (वेदसाम् or *Saṁhitā Sāman*, संहिता सामन्) and in his terminology the *Aranya Chant* is *Chandas-Sāman* (छन्दससामन्)।

सामवेदेऽपि संहिता छन्दोऽभिधाऽमूद् व्याख्याता व्याख्यास्तुतारभिधाम् ।

(Sāyana in Sāmaveda. Introduction)

And thus, the Sāmaveda deals with *Saṁhitā-Sāman* and *Chandas-Sāman* both (*gramegeya* and *aranya-geya*), publicly recited and the others recited in solitude

### Seven Parvas (portions) of the Sāman chants

The Sāman chants have seven sections or portions, called *parvas*.\*

(i) *Gāyatra*, (ii) *Āgneya*, (iii) *Amdra*, (iv) *Pavamāna*, (v) *Arka-Dvandva-vrata*, (vi) *Sūkriya*, and (vii) *Mahānāmni*

We shall try to give a brief account of all these seven *parvas* of the *Prakṛta Chant* (unmodified or natural chant).

(a) *Gāyatra chant* – The basis of this chant is the famous *Gāyatri* verse:

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ।

[*Uttarārcika*, Chapter XIII, Serial No. 1462.) *Uttar VI* 3.10.1] This chant is displayed at the *Bahispavamāna stotra*, *Ājyādi stotras*, *Brahma yajña*, at the *Upanayana* and *Upākarma*.

(b) *Āgneya Chant* – This is the second chant in its series, and its basis are verses of which the *Devatā* is *Agni*

Even such mantras as have the sun as their *devatā* are also called *Āgneya* chants:

शंनो देवीरष्टये शंनो भवन्ति पीतये ।

शंयोरभि स्रवन्तु न ॥

(Serial 33)

\* गायत्रे प्रथमं गानमाश्रेयं तु द्वितीयकम् ।

तृतीयमैन्द्रं गानं स्यात् पावमानं चतुर्थकम् ॥

मर्कटद्वन्द्वतं चेति त्रीणि पर्वणि पञ्चमम् ।

षष्ठं च शुक्रियं गानं महानाम्नी च सप्तमम् ।

एतानि सामगानानि प्रकृते कथितानि ॥

[Deviḥ (āpah) is the devatā here in this verse.] And yet the verse is in the Āgneya Parva of the Pūrvāricka.

(c) *Aindra Chant* – usually the basic verses are those which are dedicated to Indra; however, the concluding devatas may be uṣā, Viśvedevāḥ, or Dyāvā-Prithivī also.

In the *Aindra chant*, we may have verses sometimes of several metres like Brhatī, Triṣṭup or Anuṣṭup, and in such cases, the Aindra chant gets known by several names: (i) eka-Sāmī, (ii) Bahu-Sāmī, (iii) Barhata, (iv) Traiṣṭubha (v) Anuṣṭubha, and (vi) Indra-puccha.

(d) *Pavamāna Chant* – This constitutes the fourth in the series; its basic devatā is Pavamāna Soma. The verses are usually addressed to *Soma*.

(e) *Arka-Dvandva-Vrata Parva Chant* – The first parva of this chant is Arka, which uses 9 verses of the Khaṇḍa I of the *Āraṇya Kāṇḍa*.

The second one is the *Dvandva Parva*, which uses 7 verses of the Khaṇḍa II of the *Āraṇya "Kāṇḍa"*.

(f) *Śukriya Parva Chant* – This is fifth chant of the series. It is based on 14 verses of the fifth Khaṇḍa of the *Āraṇya Kāṇḍa*.

(g) *Mahānamni Parva Chant* – This is the seventh one in the series; the Mahānamni verses are its basic verses. Since, the chant has 10 verses of the Sakvarī metre, it is also known as "*Śākvara Sāman*."

The *Parīṣiṣṭa* of *Āraṇya Chant* recognizes two more Sāmans. *Udvayame*, उद्वयमे, and *Bhāruṇḍa*, भारुण्ड. The *Udvayame Sāman* is chanted on the basis of the verse occurring in the *Chhāndogya Upaniṣad* (III. 17.7). though not in the *Sāmaveda*:

उद्वयन्तमसपरि ज्योतिः पश्यन्ति उत्तरम् ।

[स्व. पश्यन्त उत्तरं देवं देवता सूर्यमगन् ज्योतिरुत्तमम्

[ज्योतिरुत्तमम्ख. (Rg. I. 50.10 also)

"Perceiving above the darkness (of ignorance) the higher light (in the Sun), as the higher light within the heart, the bright source (of light and life) among the gods, we have reached the highest light, the highest light. (See its elucidation in Ch. Up. III. 14.2 also).

The Rgvedic reading of this verse I.50.10 is close to this reading, and yet a little variant from the reading of the

Yajurveda. The Vedic tradition, thus, recognizes the Udvayame Sāman and Bhārunda Sāman also as the part of the *Prakṛti-Sāmans* (unmodified).

We shall tabulate here the number of Sāmans of *Prakṛta Sāmans* (unmodified) of *Veya* (Gramegeya) and also of *Āraṇya* types.

VEYA or	GRAME- GEYA (Public)	Āraṇya (Of Solitude)	
Name of the Parva	No. of Sāmans	Name of the Parva	No. of Sāmans
1. Gāyatra	1	5. Arka	89
		Dvandva	77
		Vrata	84
2. Āgneya	180	6. Śukriya	40
3. Aindra	633	7. Mahānāmni	4
4. Pavamāna	384	Udvayāme	1
		Bhārunda	1
Total	1198		296
		Grand Total:	1494

The Aindra Pārva (of 633 Samans) is elaborated thus:

Bahusāmi	132
Ekasāmi	64
Bārhata	150
Traiṣṭubha	49
Ānuṣṭubha	76
Indrapuccha	162
Total	633

Our readers are requested to refer to the *Veya Gāna Saṁhitā*, in two parts: (i) the Grāmegeya Gāna, and (ii) the

Āraṇa Gāna published by Sripada Damodar Satavalekar, Svadhyaya Mandala, Aundh, Satara, and edited by Pandit R. Narayana Svami Dikshit, 1942. In part I of the Book: The *Veya-Gāna-Saṁhitā* are given 1198 Sāmans, and in Part II; The *Āraṇa Gāna Saṁhitā* are given 296 Samans.

In order to get the total number of Sāman chants, we should add to these figures the number of ūha chants 936, and the number of ūhya chants 209. Then we have the grand total:

Grāma-geya 1198 + Āraṇa 296 + Ūha 936 + Ūhya 209 = 2639.

### The Seven Parvas of the Soma Sacrifice

Since the Sāman Chants are used in the Sama-yāgas (Some Sacrifice), we shall give only a brief reference here

1. Daśarātra,
2. Samvatsara,
3. Ekāha,
4. Ahīna,
5. Satra,
6. Prāyaścitta,
7. Kṣudra,

1. *Daśarātra* – The parva is related to *Gavāmayana*, गवायन a ceremony. It is a part of the *Dvādaśāha* (द्वादशह) a ceremony of 12 days. The first day of this 12 day ceremony is known as *Prāyaṇīya* (प्रायणीय) and the ritual is based on 23 sūktas of the First Adhyāya of the Uttarācika and 15 Sūktas of the second Adhyāya (total 38 Sūktas).

The 12th day of the ceremony is known as *Udayaṇīya*, (उदयनीय), and it is conducted on the same lines as the *Prāyaṇīya*, using the same 38 sūktas.

Between the *Prāyaṇīya* and the *Udayaṇīya*, we are left with ten days for the *Daśarātra Parva* (दशरत्र पर्व).

This yāga of ten days includes the first six days of *pr̥ṣṭha-ṣaḍaha* (प्रष्टषडह), next three days of *chandoma* (चन्दोम) and the last one day of *avivākya* (अविवाक्य)

(i) In *pr̥ṣṭha-ṣaḍaha*— the six *pr̥ṣṭha*-stotras are chanted consequently in six stomas:

Day	Stoma	Stotra
First	Trivṛt (3)	Rathanantara
Second	Pañcadaśa (15)	Br̥hat

Third	Saptadaśa (17)	Vairūa
Fourth	Ekaviṁśa (21)	Vairāja
Fifth	Tri-ṇava (27) (Saptaviṁśa)	Śakvara
Sixth	Trayastrīṁśa (33)	Raivata

In the Prṣṭha-ṣaḍaha, the Sūktas associated are from the Uttarārcika. Adhyāya II, Sūkta 16 to the end of the Adhyāya VII.

(ii) The next three days are of *Chandoma* which are thus assigned:

Day	Stoma
(i) Seventh	Caturviṁśa (24)
(ii) Eighth	Catuṣcatvāriṁśa (44)
(iii) Ninth	Aṣṭacatvāriṁśa (48)

The Sūktas associated are of Uttarārcika, Adhyāya VIII to X.

(iii) *The avivākya* lasts for one day, which is the tenth day of the Daśarātra. This day is associated with *Bahiṣpavamāna* to begin with, continuing up to *Ārbhava-pavamāna* stotras. The Sūktas used are of Uttarārcika, Adhyāya XI.

The chants sung during the Daśarātra Parva are known as *Daśarātra chants*.

2. *Samvatsara Parva*. This Parva continues for one full year of 385 days (known as *Gavāmayana Samvatsara*). The Stotras chanted on this occasion are Saumika, Cāturmāsya and others. These chants are known as the Samvatsara chants. In this sacrifice, the sūktas associated are of the Uttarārcika, Adhyāya XII and XIII.
3. *Ekāha Parva* – Only one day is devoted to the Soma-pressing (Sutyā or Soma-Savana). The chants sung during this Parva are known as *Ekāha chants*. The Sūktas associated with this ritual are of the Uttarārcika, Adhyāya XIV to XVII.
4. *Ahina Parva* – The Parva is related to Ahargana (अहर्गण): the yāga lasts from the second night to the eleventh night.



The chants sung on this occasion are known as *Ahina chants*. The Sūktas associated with this Parva are of the Uttarārcika, Adhyāya XVIII.

5. *Satra Parva* – This Parva is of various types. The Gavāmayana Satra is its natural or unmodified yāga. This is related to a millenium of years (*Sahasra Samvatsara sādhyā*). The chants sung on this Parva are known as *Satra Chants*. The Adhyāya XIX of the Uttarārcika are associated with it.
6. *Prāyaścitta Parva* – The ceremony is performed as an atonement for the errors, omissions and negligence, committed in the yāgas knowingly and unknowingly. The additional chants used on this occasion are known as the *Prāyaścitta chants*. The Sūktas associated with this parva as of the Uttarārcika, Adhyāya XX, eighteen of the first Ardha, and seven of the second Ardha (total 25 Sūktas).
7. *Kṣudra Parva* – The objective of this Parva is to get over the enemies and other expected and unexpected disturbances and obstructions. The chants used are those which belong to the Śyena-yaga (Falcon-Sacrifice). The Sūktas associated with this Parva are from the Uttarārcika, Adhyāya, XX, – Sūktas left so far of the second Ardha (from 8 to 13), and all the nine sūktas of Adhyāya XXI, (total 15 Sūktas).

And thus the entire *Uttarārcika* is utilized in these Seven Parvas.

### Ūha-Ūhya Gāna Saṁhitā –

The Third and Fourth part of the *Gāna-Saṁhitā* was for the first time published by Banaras Hindus University, in 1967, as edited by Pandit A.M. Ramanatha Dikshit.

The *Ūha-gāna*, the Ūha chant, is covered in the *Gāna-Saṁhitā* in 23 chapters, known as *Prapāṭhakas*. Usually each *Prapāṭhaka* is further divided into 2 *Ardhas*. In this treatise, *viṁśa* (विंश) is regarded as the unit (one *viṁśa* = 20 chants) and thus normally each *Prapāṭhaka* has 2 *Ardhas* = 2 *viṁśas* = 40 chants. But *Viṁśa* (which means 20) is not always 20: the word has a range from 6 (minimum) to 21 (maximum) number of chants (just as in the *Sāmaveda Saṁhitā*, a *Duśati* does not necessarily

have 10 verses). And therefore, for convenience, the practice adopted is that if any prapāthaka (of two Ardhas) has more than 40 chants, the first 20 or 21 chants are placed in the First Ardha, and the Second Ardha is sub-classified into two groups; the first sub-group accommodates 20 or 21 chants, and the second sub-group accommodates the rest. For example

Distribution of Chants

Prapāthaka	Total Chants	In First Ardha	In Second Ardha	
			Group I	Group II
IX	52	20	20	12
XXI	50	20	21	9
XXIII	47	20	20	7

The Ūha Gana Table

Parva	Prapāthakas	Total Chants
Daśarātra	1-6	222
Saṁvatsara	6-9	152
Ekāha	10-13	158
Ahīna	14-17	146
Satra	18-20	121
Prāyaścitta	21	50
Kṣudra	22-23	87
Total		936 chants

Table

## ŪHYA GĀNA

In this Saṁhitā, we have 6 prapāthakas, 17 ardhas, and 17 viṁśas. The viṁśas have at the minimum 3 and at the most 20 chants (none has more than 20).

Parva	Prapāthaka	In the first Ārdha	In the second Ārdha	Total no of Chants	
Daśarātra	1	20	9	29	
Saṁvatsara	1	—	7	7	} = 41
	2	20	14	34	

Ekāha	3	20	3	23	
Ahīna	3	—	17	17	} = 31
	4	14	—	14	
Satra	4	6	8	14	
Prāyeścitta	4	—	10	10	} = 19
	5	9	—	9	
Kṣudra	5	11	14	25	} = 52
	6	20	7	27	
Total				209 chants.	

Thus the total number of Ūha and Ūhya chants in the *Gaṇa Sāmhita* is  $936 + 209 = 1145$

Thus the entire *Gaṇa Sāmhita* has

No. of Gāyatri Chants	1
No. of Veya Chants	1197
No. of Āraṇya Chants	296
No. of Ūha Chants	936
No. of Ūhya-Chants	209
Total	<u>2639</u>

According to certain authorities, the total number of Sāman chants is 2723 (instead of 2639), two chants less in the Āraṇya, and 90 more in the Ūha and 4 less in the Ūhya:  $(2639 - 2 + 90 - 4 = 2723)$ .

### Stoma and Viṣṭuti

*Viṣṭuti*, विष्टुति is a sub-classification of Stoma. The word "Stoma" means a "group", "a bunch", but in our case *Stoma* specifically means a set of *Stotras* of *glory* sung by *Udgātās*.

These stomas are of 9 types:

1. Trivṛt	(3)	6. Traystrimśa	(33)
2. Pañcadaśa	(15)	7. Caturvimśa	(24)
3. Saptadaśa	(17)	8. Catuṣcatvāriṃśa	(44)
4. Ekavimśa	(21)	9. Aṣṭacatvāriṃśa	(48)
5. Triṇava	(3x9 = 27)		

As we have said earlier, that of these nine stomas the first-six are used in *prṣṭha śadhā* of the Dasarātra Parva, and the rest three are used in the *Chandoma* of the same Parva.

Each stoma has three *paryāyas* (पर्याय). The stoma gets fully exemplified in the third paryāya. These stomas, based on *trcas* (तृच्) and *Prāgūthas* (प्रागुथ), have a special texture of expressing glory; and periodicity of wordings; such expressions of periodicity are technically known as *viṣṭuti* (special type of praise, वि + स्तुति = विष्टुति). The nine stomas are reputed to have in all 30 *viṣṭutis*.

## VEDIC MUSIC AND INSTRUMENTS

There are two modes of tracing the history of any cultural subject; one of them is the evolutionary and the other theistic. The concept of a prehistorical period is common to both of them. In the former case, an evolution is traced from the earliest primitivism, of which no written record of history has been maintained, and which is built up round a few objects of interest explored and excavated by our evolution-scientists. In the latter case, we have a divine theory according to which a group among the earliest men was blessed with a revealed or the Vedic Knowledge, which helped man in giving first names to the objects of his surroundings, but later on gave him an opportunity of developing culture, science and arts. We have no records of history of this period also, extending between the first revelation of the Vedas and the subsequent literature like the present day Vedāṅgas, Upāṅgas, the Upavedas, and even the various schools or Śākhās of the Vedas.

Shall we say that music evolved in the prehistoric India though in a very crude form, or shall we say that the earliest music was given to us through the rich verses of the Vedas, reaching to a climax in the Sāman music. Music may be said to be associated with the affluency of a particularly luxurious group of people, the Vaiśyas, the Paṇis of the early Vedic Period, who once belonged to the Aryan Society, but later on become hostile. The Paṇis of India established close trade links with people outside this country. They could have been easily the patrons of music and other fine arts. But there is another context in which music, as any other science, developed in India, i.e. round the elaboration of our popular yajñas. The yajñasālās were our open air laboratories and observatories of our culture and science. The Prātiśākhya (of the Rk, Yajūṣ and Sāman schools) give a highly evolved use of the udātta, anudātta, svarit, ekāsruti and other svaras. The ancients of this period gave rhythms and rhymes to our verses, lyrics and sacrificial formulas also.

The remote music could be classified into two groups. purely emotional or sensuous. The one arises from language; it uses the entire vocal organ (वाक्-तंत्र संगीत) and the other from the swaying or wavering of the body and the patter of feet (नृत्य). Metre and melody enhanced the charm of music and dance both. Nature exists with its exquisite beauty and grandeur. The simple hearted early Aryan lived to enjoy it and ultimately to conquer it. It is the strain of Nature on man that gave him dance and vocal music, and it is his godlike fight against Nature that gave him impassioned speech, beauty of form and motion on one side, and all that is divine in him on the other.

As Svami Prajñānanda, the scholarly author of "A Historical Development of Indian Music (1973) says: "The universe around him, the sun, the moon, the stars, the sky, and the ordered system of Nature created with him a great wonder and unbounded joy." Under these inspiring conditions, the man developed his earliest dance and music; and taking the divine words from the Veda or Śruti, the words of hope of peace and solace, beauty and charm, valour and courage, wrath and passion, he expressed his emotions through vāc (chandas and lyrics), and through the ecstasy of physical gestures.

A review of the Samhitās, the Brāhmaṇas and the Āraṇyakas, shows simplicity in form and in the presentation of music of early days. Music consisted of recitative hymns or stotras, stomas, invocations and prayers. People of this age conceived that all Nature's Bounties are as if sitting by them, the fire, the wind, the lightning, the rains, and they with joy started singing in low and high pitch tones. With the progress of "civilization and human intellect, the cultural sphere was lit up with a "heavenly glow." Next to the Supreme Reality, what man appreciated most was the Sun. The entire heaven, the celestial region was taken as if ruled by Varuṇa; Indra was of course, a manifested form of Supreme Energy; Agni was not only terrestrial, it was in midspace as lightning and in the heaven as the glorious sun. The Vedic hymns had also the suggestion of twin gods, like Mitrā-Varuṇa, Indra-Agni, etc. and of triple goddesses, Sarasvatī, Bhārati and Idā. Goddess Sarasvatī was physically defined in the Pauranic age, and she

became the presiding deity of fine arts, music, painting and sculpture and even of divine learning or sciences and various disciplines of study. Sarasvatī in the Vedic literature becomes a lady nurse along with twin Aśvins, who work as physicians and surgeons; in war, she functions as vajra; sometimes, she represents flowing streams of the mundane land, and sometimes the spiritual inner streams of human consciousness. In the Ṛgveda (also in the Yajur and other Samhitās, some minor rituals are known as prayājas (प्रयज्ञ). The eleven prayājas are dedicated to eleven deities. The mantras which are chanted in the names of those devas were known as the Āpri-mantras (अप्ति), and these eleven gods are known as Āpri-Devatās: these eleven are Idha or Idhma, Tvaṣṭr, triad goddesses (Idā, Bhārati and Sarasvatī), Uṣāsā-naktā (pair of night and day), Tanūnapat, Daivya-hotārā, Narāśmā, Vanaspati, Svāhākṛti and others (all so often represented different forms of blazing fire). The Āpri-hymns were recited in characteristic tunes.

In the Vedic times were evolved different types of musical instruments like Vīṇā (वीणा), Veṇu or Vanśa (वेणु, वंश), Mṛdaṅga (मृदंग) – all of them were used in the Sāma-music. Some peculiar type of earthen drums were in use for signalling the time of arriving or attack of the enemies (thus from the oldest time, we had the music of war, as well as of peace); these drums were known as dundubhi (दुन्दुभि) (when made of the earthen material, then bhūmi-dundubhi), and were covered with the skins of animals. Later on, these drums were made of wood and covered with skin. Besides dundubhi, we had drums known under various names, like puṣkara and bhāṇḍa. Often, these drums were also used in Sāma-recitations. These *dundubhis* were used for different purposes; for signalling in war, and for Sāman chants.

अयतामिव दुन्दुभिः	: Rv. I.28.5
स दुन्दुभे सन्निह्नेण	: Rv. VI.47.29
अय प्रोथ दुन्दुभेदुच्छुना	: Rv. VI.47.30
केतुमदुन्दुभिर्वावदीति	: Rv. VI.47.31

While explaining; अयप्रोथ दुन्दुभे (VI. 47.30), Sāyana addressed the *dundubhis* to kill the enemy; *vadhasva*. They could also be used to call men who lived at remote distances; केतुमेद दुन्दुभि वावदीति (Rv. VI. 47.31). Sometimes victory used to be

announced by the grave and majestic sounds of the bhūmi-  
dundubhi and dundubhi. In the Taittirīya Saṁhitā (I.5.9.30),  
we find the mention of "dundubhin Samghaiti", or "bhūmi-  
dundubhin aghaiti" (I.5.9.30)

The bhūmi-dundubhi and dundubhi were also used to  
keep the rhythms and beats of songs and dances. Besides these  
drums, many musical instruments of *vīṇā* (वीणा) and *veṇu* (वेणु)  
classes were devised to suit the purpose of singing and dancing  
in the latter Vedic times. We have an interesting passage in the  
Yajurveda:

प्रतिश्रुत्वयाऽन्नर्तनं घोषाय भवमन्त्राय  
बहुवादिनमन्त्राय मूकं शब्दायाडम्बरमार्तनं  
महर्षे वीणावादं क्रोशाय तूणवध्ववरस्पृश्य  
शङ्खध्वं वनाय वनपमन्यतोरप्यय दावपम्। (Yv. XXX. 19).

For echo, a reviler; for noise, a snarler; for end, a very  
talkative man; for endless, a mute, for sound, a drummer; for  
might, a lute-player, for cry, a flute-blower; for confused  
tone, a conch-blower; for the wood, a wood-ranger; for a  
partly-wooded land, a forest fire-guard (Griffith). The passage  
clearly indicates the professional music instruments – drum,  
lute, flute and conch.

At another place, we have the passage: "वनस्पतयो विमुच्यध्वम्"  
(Yv. IX. 12), which normally means "Be ye set free, ye  
Forest-lords."

It seems that *vanaspati* word stands for a wooden  
musical instrument which was constructed out of a hollow  
trunk of a tree covered with skin. The Taittirīya Saṁhitā says  
that *vāk* entered into the wooden instrument, *vanaspati* to  
declare or proclaim something. "स वनस्पतिं प्रीति" (VI 1.25). The  
*vāk* means sound, and sound, accompanied by some news,  
good or bad, came out from the dundubhi, *vīṇā* or *tūṇabha*; वाक्  
वनस्पतिषु वदति य इन्द्रमि यत्नमे च वीणायाम् (Tait. Sam. VI 1.25).

In the Kāṭhaka Saṁhitā (III 4.5), the demons and the  
evil spirits were driven out by the sound of the *vanaspati*; य  
वनस्पतिषु वाक् ते तेन वरुणन्ते. The Yajurveda (XXX. 19) has used the  
word; अडम्बर (āḍambara) (शब्दायाडम्बरं घातः); where *āḍambara* is a  
musical instrument made up of *udumbara* wood. In the same  
Saṁhitā, we have a word *gargara*; अत्र स्वरति गर्गरि (Kāṭhaka VIII.  
69. 9). The *gargara* has been known as a musical instrument



used in war, also later on known as *raṇa-bherī* (रण-भेरी) or war-trumpet (गर्गर गर्गरघ्वनियुक्तो वाद्यविशेषः — Sāyaṇa).

In the Vedic Samhitās, we find another musical instrument *nāḍī* and *piṅga*.

अ स्वरति गर्गरीगोधा परि सनिष्णत् ।

पिङ्गा परि चनिष्कन्दघोदन्नाय ब्रह्मोद्यतम् ॥

(Rv. VIII. 69. 9)

In the Rgveda (II. 43. 3) another instrument *Karkari*, along with a few others has been mentioned:

आवदंस्तव शकुने भद्रसा वद तूष्णीमासीनः सुमतिं चिकिद्भि नः ।

यदुत्पतन्वदीस कर्करिर्यथा बृहद वदेम विदथे सुवीर्यः ॥

Sāyaṇa admitted *karkara* or *karkari* as a musical instrument which was in use in the Vedic society. But from the reference of the Kāthaka Yajurveda (IV. 35. 5) “*āghātaḥ karkarāya samvadanti*,” we know that *karkari* was known as clapping of the hands, i.e. the sound produced by the clapping of the two hands, and the sound used to help the rhythm (*tāla*, ताल) of dance and music. In some of the sacrificial functions and specially in the *sīmantonayana* ceremony, the unmarried maidens used to dance along with songs, keeping *tāla* by clapping of the hands and they used to dance in a circle around blazing sacrifice as to please the presiding deities.

In the commentary of a Rk verse:

वृषारवाय वदते यधुपावति चिच्चिकः ।

आघातिभिस्त्रि धवयन्नरण्यानिर्महोयते ॥

(Rv. X. 146. 2)

Sāyaṇa mentions the names of some musical instruments of the Vedic times - *aghāta*, *ghāṭalikā* and *kāṇḍa vīṇā* (आघात or आधार, घातलिका, काण्ड-वीणा). The instrument *nāḍī* (नाडी) is a kind of flute or harp-like *vīṇā*. It may be the same or very much similar to *tunabhi* (तुर्नाभ), of which we have a mention in the Taittirīya Samhitā (*tunabha* or *tunabhi* VI. 1. 25.).

Similarly, we have a mention of the hundred-stringed *vīṇā* in the Vedic literature; of course, the word *vīṇā* does not occur in the Rgveda. There is a musical instrument, named as *vāṇa* (a term commonly synonymous with *arrow* or *sara* (सर). The word *Vāṇa* has the following occurrence in the Rgveda:

वाणः

: VIII 20. 8

वाणम् : I. 85. 10; IV. 24. 9; IX. 97. 8

वाणस्य : IX. 50. 1; X. 32. 4

In the following verse, the word *vāṇa* has been used for *viṇā*:

ऊर्ध्वं नु नुद्रेज्वतं त ओजसा धृष्टाणं  
चिद् विभिदुर्वि पर्वतम्  
धमन्ते वाणं मरुतः सुदानवो  
मदे सोमस्य रण्यानि चक्रिरे

(Rv. I. 85. 10)

“धमन्ते वाणं” has been translated by me and other commentators as “blow upon their pipes”. Some of the commentators like Sāyana takes *vāṇam*, as the hundred stringed *viṇā*: मरुतो वाणं शतं संख्यायिः युक्तं वीणा विशेषं धमन्तः वादयन्तः ।

According to Sāyana, *dhamantaḥ* is not blowing but playing on the musical instruments *vādayantaḥ*.

The strings of these instruments were made of *muñja* grass. In the Brāhmaṇa period, a very special *viṇā* was devised and named as *Katyayana viṇā*, by a great scholar reputed for his *Śrauta Sūtras*. It is said that Kātyāyana Muni devised *Kātyāni viṇā*. In all these three – *viṇā*, *vāṇa* and *kātyāni* – the seven tones (*svaras*) were provided. We have a very significant verse in the R̥gveda:

तदित्सघस्यमपि चारु दीधय गावो यच्छासन्वहतुं न धनेवः ।

माता यन्मन्तुर्युधस्य पूर्व्यामि वाणस्य सप्त-धातुस्त्रिजः ॥

(Rv. X. 32.4)

The strings of these instruments were of an alloy of seven metals. In our translation of the R̥gveda, the last line of the verse has been rendered as: “where hymns full of wisdom are being recited by a group of worshippers in seven tones of voice.”

The *sapta-dhatus* may be seven metals, (bones, blood, marrow, flesh, urines, faeces, and semen – Sāyana. The same word may stand for seven tones or seven *svaras* also (षड्ज ऋषभ, गान्धार, मध्यम, पंचम, धैवत and निषाद).

It has been the view of some scholars that the *laukika svaras* of present day music evolved from the *sthāna svaras* (register tones) like the *udāṭṭa*, *svarita*, *anudāṭṭa*, *eka-śruti* etc. in the post-Vedic age.

Svami Prajñānanda, who has worked a lot on the history of Indian music does not agree with Śaṅkara. To him, as to so many other scholars, the word *sapta-dhātuḥ* in the Rg verse means seven *svaras*. In the *Aitareya Brāhmaṇa* (V. 1. 5), we find that the wives of the performers of yajñas used to pluck the wires of the *Kāṇḍa-vīṇā* and one of the Princes struck the earthen drum (*bhūmi-dundubhi*) and all the singers sang the Sāmans in unison (अनेधेन सामा स्तवते – V. 1. 15).

The collation of seven metres with seven *svaras* originated from Piṅgala the author of the Chanda Śāstra (of course, this collation does not carry any sense). Gāyatrī with ṣadja, uṣṇik with ṛṣabha, anuṣṭubh with gāndhāra, bṛhatī with madhyama, pankti with pañcama, triṣṭubh with dhaivata, and jagatī with niṣāda.

### Notes and scale of the Vedic music

In reality, the Vedic music is the Sāmagāna, though there are standard styles also peculiar to the recitations of Rk verses and Yajuh. In his commentary on the Kṛṣṇa Yajurveda, Śaṅkara says, पादश्च गीतिः ..... हा उ इत्यादिकं साम यजुर्वेद गीतम् पादेनार्थचर्चनेपेक्ष नृत्त-बद्ध मन्त्राः ऋचः। गीतिरूपाः मन्त्राः समानि i.e. verses in metres with measured lines are the Rks, but the lyrics are the Sāmans. Śaṅkara described many types of Sāmans like Rathantara, Bṛhat, Vairpūra, Raivata etc. Kūṭyāyana of the Kāṭīya Śrauta Sūtra says: ऋचो यजुषि, सामानि निगदा मन्त्राः (1. 45). Ācārya Karka made explicit the meaning of the Sāma or Sāman when he says: प्रगीतं मन्त्रावाक्यं सामेषुष्येत .... यतः पूर्वं प्रतीतत्वाद् गीतिरचैव सामशब्देनपिलक्ष्यते। In the Samika period the ṛes (ऋच) or stanzas were sung and chanted either with three register or base notes (anudātta, svarita and udātta), or grave or bass, circumflex or medium, and high or acute were used as the accent-tones for the speech-music or recitation only. The Sāman notes prathama (प्रथम) etc. were quite distinct from them in their characteristic and tonal value. The authors of the prātisākhyas said that the Sāmans were the combination of vāc (वाक्) and prāṇa (प्राण) – speech and vital air, which have been conceived as *puruṣa* and *prakṛti* in the Indian philosophy.

Thus, in the earliest times we had the base notes or accent notes only (अनुदात्त, स्वस्ति and उदात्त) and later on, the Sāman music was developed; mid-between, we had different strata also. After the evolution of five Sāman notes (प्रथम, द्वितीय, तृतीय, चतुर्थ and पञ्चम), the octave, i.e. the Saptaka was completed with addition of the lower sixth, अतिस्वर्य, and the upper seventh, Kṛuṣṭa (कृष्ट). Besides the principal notes, prathama etc. there were some optional or secondary notes, such as jātya (जात्य) or independent, abhinihiṭa (अभिनिहित) or absorbed, ksipra (क्षिप्र) or hastened, praśliṣṭa (प्रश्लिष्ट) or constructed etc. The principal notes were called the *prakṛti* ones, while the optional or secondary notes the *vikṛti* ones. The Taittirīya Prātiśākhya further prescribed seven varieties of sound-tones for Sāma-gāna. There were (i) Upanśu (उपंशु) or inaudible (ii) dhvani (ध्वनि) or murmur, (iii) nimada (निमद) or whisper, (iv) upamidamat (उपमिदमत) or mumbling (v) mandra (मन्द्र) or soft (vi) madhya (मध्य) or middle (vii) tāra (तार) or loud.

*What is rāga (राग)?* Rāga is said to be a psychomaterial object or an objective expression of subjective feelings of the human mind. The mental feelings or sentiments and materials like *sāhitya* (साहित्य), *chhanda* (छन्द), *tāla* (ताल), *laya* (लय) etc. are the ingredients of a rāga. A rāga is first designed ideally in the mind and then is projected outside in material sound form; In other words, we would say that a rāga is a construction or projection of the mind, and therefore, it can be said to be an image of the subject, idea or ideal.

The nature of rāga is determined by the melodic movements, known as *varṇa* (वर्ण) which helps to create and manifest the pleasing and soothing sensation (*varṇa* to manifest). Again a rāga is known by its constituent tones and essential like the sonant (श्रेय or वादी), the consonant (संवादी), the dissonant (अनुवादी), the initial (ग्रह), the final (व्यास) etc. Bharata of the Nāṭyaśāstra first promulgated them for defining the rāgas; rāga creates a pleasing sensation in mind (रज्यति इति रागः). In essentials, we find a vital force which animates and manifest the form of a rāga. This vital force or *prāṇa* is known as *vādī*. Since it speaks the nature of a rāga, it is known as *vādī* (वदनात् इति वादी).

The essentials are known as the determining characteristics.

A rāga is sustained and animated by its inherent emotional sentiments and moods that lie in the microtones, which constitute the forms of the tones and tonal successions. Narada, in Śikṣā (1st Century A.D.) gave the names of five microtonal units (श्रुति, तीव्र, दीप्त) etc., which were extended to 22 by Bharata, which are surcharged with aesthetic sentiments and moods.

*Ten qualities or guṇas of the Vedic Sāma-gāna and laukika classical music* – these qualities (गुण) enrich and make manifest the rāgas and subsequently the songs (गीति). The ten qualities are:

1. Raktam (रक्तम्) – It is produced by the combination of lute (वीणा) and flute (वेणु), thereby men as well as animals are attracted towards the melody of a song.
2. Pūrṇa (पूर्ण) – The presentation of metres (छन्द), stanzas (पद) and letters (अक्षर) helps to the complete formation of tones and microtones.
3. Alamkṛta (अलंकृत) – It is an easy process of manifesting the tonal sound in the bass and the high octaves.
4. Prasanna (प्रसन्न) – Easy of recognition.
5. Vyakta (व्यक्ता) – Expression of the stanzas (पद), fully equipped with music-parts (धातु), words (कथा), metres (छन्द), notes (स्वर) and melodies (राग).
6. Vikṛṣṭa (विकृष्ट) – Distinct manifestation of clear expression of the words and sentences. (also clear use of notes of the high pitch).
7. Ślakṣṇa (श्लक्ष्ण) – It is fine and subtle manifestation of the notes in different tempo. (in *vilambita* or slow tempo).
8. Sāma (साम) – Proper sittings of the four melodic movements or *varṇas* to rhythm and tempo.
9. Sukumara (सुकुमार) – Easy and graceful manifestation and expression of notes in different octaves (सप्तक), bass, medium and high (मन्द्र, मध्य, तार).
10. Mādhurya (माधुर्य) – The natural, graceful and sweet expression of pada, akṣara and svara (stanzas, letters and notes).

*Notes in music* – The succession of seven notes forms the basic structure of the rāga. Even five or six notes can construct a form of melody, which is the soul of music. The notes are of two kinds: placed (शुद्ध) or displaced (flat or chromatic, कोमल). The displaced or flat notes are so called because of the shifting positions of the seminotes or microtones of the placed or Suddha notes. In Christian era, we did not have subtle notes or seminotes i.e. (श्रुति) but Nārada mentions them.

दीप्तायता करुणानां मृदुमध्यमयोस्तथा ।

श्रुतीनां योऽविशेषज्ञो न स आचार्य उच्यते ॥

Whilst Nārada gave definitions of only five semi-tones or microtones, Bharata discovered 22 of them, based upon the five casual microtones or genera (जाति) as used by Nārada. Bharata also devised twenty-two microtones on the length of the wires of two same sized lutes (वीणा): cala (चल) and acala (अचल) or adhruva (अध्रुव) and dhruva (ध्रुव), and determined four subtle and audible microtonal units that constitute the stuff of the note; (पङ्कज) or ṣaḍja. He placed the note Ṣaḍja on the fourth microtonal unit. He made the seventh microtone as the seat or base of the note ṛṣabha (ऋषभ), the ninth one as the base of gāndhara (गान्धार), the thirteenth one as the base of gāndhara (गान्धार), the thirteenth one as the base of madhyama (मध्यम), the seventeenth one as the seat of pañcama (पञ्चम), the twentieth one as the seat of dhaivata (धैवत), and the twenty-second one as the base of the note niṣāda (निषाद). This allotment of seven notes continued up to the middle of the nineteenth century, when it was changed by western scholars and Hindu and Muslim ustāds also. We shall not enter into these details here.

Microtonal unit 4th 7th 9th 13th 17th 21th 22nd note ष ऋ गा म प धै नि.

*Śaman Notes* – In the *Rk Prātiśākhya*, we have a statement: सप्तस्वर ये यमास्ते, The Sāma-gāna (सामगान) is sung in a descending order. The pitches or tone-qualities of the notes of the Sāma-gāna were realized by their respective *dīptis* (दीप्ति) or gradual lightening up, which means the gradual sharpening or hightening, and hence the word yama is used in this context, yama or regulator. These yamas are seven, i.e. the seven, Sāman notes: कृष्ट, प्रथम, द्वितीय, तृतीय, चतुर्थ मन्द्र and अतिस्वर्य. Both Gārga

Gopālayajivā and Prof. Whitney consider tṛtīya or the third as medium (म) and upper seventh, first, and second notes as higher or sharper in gradation, i.e. उक्षिप्त, उक्षिप्ततर and उक्षिप्ततम, or sharp, sharper and sharpest, and the lower fourth, fifth and sixth notes as lesser or lower in gradation, i.e. अवक्षिप्त, अवक्षिप्ततर and अवक्षिप्ततम, or low, lower and lowest. The process of gradual sharpening (*dīpti*) goes a long way to prove that the singers of the Vedic music used seven notes in their Sāma-gāna, though commonly three, four or five notes were used in most of the Sāmans.

एतैर्भविस्तु गायन्ति सर्वाः शाखाः पृथक्-पृथक् ।  
पञ्चस्वैव तु गायन्ति भूमिष्ठानि स्वरेषु तु ॥  
साधानि षट्सु चान्यानि सप्तसु हेतु कौथुमा ॥

(*Puṣpa-sūtra*).

From these lines, it is evident that different recensions (शाखा) of the Vedas used different numbers of note. Specially, the Kauthuma recension used seven notes in two particular gānas, (सप्तसु स्वरेषु देसामानि गीयते कौथुमः शाखिनाम्). It will thus be seen that the Sāmans differed from one another in their modes and forms with regard to the use of different notes, and though the *audava* or pentatonic form of the Sāmans were mostly sung by the Vedic singers, yet *ṣaḍava* or hexatonic, and *Sampūrṇa* or heptatonic forms of Sāmans were prevalent in the Vedic society.

Nārada also described the seven Sāman notes. He said that they were both in descending and reverse order (म, गा, ऋ, ध, ध, नि प):

यः सामगानां प्रथमः स वेणोर्मध्यमः स्वरः ।  
यो द्वितीय स गान्धरः तृतीय सत्पथः स्मृतः ।  
चतुर्थ षड्ज इत्याहुः पञ्चमे धैवतो भवेत् ।  
षष्ठे निषादो विज्ञेयः सप्तमः पञ्चमः स्मृतः ॥

Here Nārada mentioned two kinds of gānas – Vaidika and laukika, in terms of vīṇā and veṇu (वीणा-वेणु).

Relation between anudātta, udātta and svarita and the seven notes of music – Grave (अनुदात्त), circumflex (स्वरित) and high (उदात्त) tones were the base notes or accent tones, from

which seven notes of the Vedic and also indigenous (देशी) music evolved. The *svārīta* or the circumflex was the gliding middle and was regarded as the tonic of the early songs, and a descent from this tonic became *anudātta* or grave and an ascent from tonic became *udātta* or high. *Svārīta* or circumflex, i.e. tonic would, therefore, be the combination of the two, deep tone and high tone. Among the seven *laukika* (or देशी) tones, *ṛṣabha* and *dhaivata* (देशी) or *Ṛṇīya* and *mandra* (Vedic) evolved from the *anudātta* or grave accent tone; *niṣāda* and *gāndhāra* (देशी) and *atisvārya* and *dviṇīya* (Vedic) from the *udātta* or high, and *ṣadja*, *madhyama* and *pañcama* (देशी) or *caturth*, *prathama* and *kruṣṭa* (Vedic) from the *svārīta* or circumflex. We have a statement in the *Rk - Prātiśākhya*, "त्रिषु मन्त्रादिषु स्थानेषु एकैकस्मिन् - सप्त सप्तयमाः भवन्ति।" - three sets of seven notes of bass, medium and high (मन्द्र, मध्य, तार) evolved to form the complete *saptaka* (octave) of both the Vedic (वैदिक) and देशी (देशी) music.

Thus we have the medium or *madhya-saptaka* scale देशी notes:

anudātta	svārīta	udātta
ऋ ई	ष म ष	नि गा
2 6	1 4 5	7 3
(grave)	(medium)	(high)

And the *madhya-saptaka* scale of the Vedic notes would be:

anudātta	svārīta	udātta
तृतीय मन्द्र	चतुर्थ प्रथम कृष्ट	अतिस्वार्थ द्वितीय
3 5	4 1 7	6 2
(grave)	(medium)	(high)

For them, who regards Vedic *Kruṣṭa* as corresponding to *laukika* *madhyama*, *prathama*, *gāndhāra* etc. arrangements may be as follows:

	<i>Laukika</i>		<i>Vedic</i>
स्वरित	म ष ष	प्रथम	गा
उद्गात	गा नि	द्वितीय	ऋ



अनुदात्त	ऋ	दै	तृतीय	प
			चतुर्थ	नि
			मन्द्र	दै
			मध्य	प
			कुष्ट	म

But if we follow Nārada's order – “य सामगानानां प्रथमः स वेणोर्मध्यमः स्वरः” – than we get the descending order as:

प्रथम	म		
द्वितीय	गा		
तृतीय	ऋ		
चतुर्थ	प		
मन्द्र	प	or	नि
मध्य	नि		प
तार	प		प

(Most of the material of this chapter has been taken from Svami Prajñānanda's “Historical Development of Indian Music,” published by Firm K.L. Mukhopādhyāya, Calcutta, (1973).

### Methods of Singing Sāma-gāna

When the Rk stanzas were set to tune with the Vedic tones, prathama, dvitiya, tṛtiya, caturtha, mandra, atisvārya and kruṣṭa which evolved and developed in a gradual process, Sāmagāna came into being in the Vedic society. This caused certain structural changes also in the Sāman texts. The hymns of the R̥gveda were set to music in the Sāmaveda. The important textual changes were of the following kinds:

1. Vikāra (विकार) – or changes of letters, e.g. Agne becomes Ognai.
2. Viśleṣana (विश्लेषण) – Word is broken in parts, e.g. vītaya becomes vai-taya. 2yī.
3. Vikarṣana (विकर्षण) – Vowel is lengthened, and thus ye becomes ya 2 3 yī in the Saman.
4. Abhyāsa (अभ्यास) – i.e. repetition, e.g. taya 2 yī twice as taya 2 yī, taya 2 yī.
5. Virāma (विराम) or pause – Singing a part of the word after a pause, e.g. gr̥ṇānam – havya dātaye (गृणानं हव्य दत्तये), one is to sing gr̥ṇāno ha, and then after a short pause vya dātaye.

6. *Stobha* (स्तोभ) – Introduction of exclamatory words in the midst of a song, such as (*auhāva*), हा, उहाउ (*ha, uhāu*).

Gradually, there evolved a fixed system of notation (स्वरलिपि) which was numerical, and the notes of the *Sāma-gāna* were used to be indicated by the figures 1,2,3,4,5,6 and 7. It may be mentioned here that usually the *Sāmans* were sung in pentatonic scale with five tones; *Kauthuma Śākhā* used six, and sometimes seven notes. The Vedic notes were indicated thus:

Number	Vedic tone	Laukika tone
1	prathama	madhyama (म)
2	dvitīya	gāndhāra (ग)
3	trītiya	ṛṣabha (ऋ)
4	caturtha	ṣadja (ष)
5	mandra	dhaivata (धै)
6	atisvārya	niṣāda (नि)
7	kruṣṭa	dpancama (प)

Thus descending order is म, गा, ऋ, ष, धै, नि, प, (म, ग, रे, स, घ, नि, प) (dha, ni, pa all bass).

#### Illustrations

Śri Satyavrata Sāmaśrami Bhattachārya has edited the *Sāma veda saṁhitā* with the commentary of Sāyaṇa, and with *Sāman* chants in appropriate notations, here we are reproducing two of them:

(i) of प्र म॑ हि॒ष्टाय गाय॑न (S. 107)

(ii) of न कि॑ष्टं कर्म॑णा (S. 243)

The first one (S. 107) has been turned in three ways, and the second (S. 243) in two ways.

१ २ १ २ १ १ २ १ १ १ २  
प्र म॑ हि॒ष्टाय गाय॑न सु॒तान्ने वृ॒क्षेने शु॒क्रयो॒चिषे ।

१ १ १ १ १ २  
उप सु॒तासो अ॒ग्रये ॥ १ ॥ १०७





corresponds to gāndhāra, the third or the *Tṛtīya* corresponds to ṛṣabha, the fourth, the caturtha corresponds to ṣadja, the fifth corresponds to dhaivata, the sixth to niṣāḍa, and the seventh to pañcama. On this effect we have in the *Nārada Sikṣā*, the following lines:

यः सामगानां प्रथमः स वेणोर्मध्यम स्वरः ।

यो द्वितीयः स गान्धारस्तृतीय स्त्वृषभ स्मृतः ॥ (1)

चतुर्थः षड्ज इत्याहुः पञ्चमो धैवतो भवेत् ।

षष्ठो निषादो विज्ञेयः सप्तमः पञ्चम स्मृतः ॥ (2)

Thus instead of सा रे ग म प ध नि in our popular music, we have in the Sāman music the order: म ग रे सा घ नि प

Not only this, in the Sāman language the names of the seven notes are also different. We have in the *Nārada* text, the lines:

प्रथमश्च द्वितीयश्च तृतीयोऽथ चतुर्थकः ।

मन्द्रः कृष्टो ह्यतिस्वर एतान् कुर्वन्ति सामगाः ॥

The seven notes in the Sāman music known as: prathama, dvitīya, tṛtīya, caturtha, mandra, kṛṣṭa and atisvāra.

## INDICATION OF NOTES OR SVARAS ON FINGERS.

During the Sāman music, the chanter, as he draws the notes from the vocal organ, he indicates the same on the fingers of the of the left and right hands. For this the chanter sits erect with his both palms flat and open and comfortably supported on the respective knees. The fingers rest open, and placed in easy contact respectively with each other. The chanter with the fore-part or the tip of his thumb touches the joint lines (the parva rekhā) of the fomgers. The first joint (the prathama parva) of the fingers are totally eliminated in this indication process.

Nārada has well described the details in the following lines:

As a convention, it has been accepted that the kṛṣṭa note rests on the first parva of the thumb, and then the lowest parva is the prathama note. Then the chanter touches with the fore – part or the tip of the thumb the middle parva or pradesanī or tarjanī (the fore-finger): to indicate the dvitīya svāra. On the

middle parva of the middle finger is conventionally indicated the third or the *tṛtīya* svara. On the middle parva of the *anāmikā* (the ring finger) is conventionally regarded as the *caturtha* svara. On the middle parva of the little finger (*kaniṣṭhikā*) is indicated the *mandra* svara, and at the lowest joint line (*parva-rekhā*) of the little finger is the seat of the *atisvāra* svara. In support of it, we have the lines of Nārada:

अङ्गुष्ठस्योत्तमे कृष्टे ह्यङ्गुष्ठे प्रथमः स्वरः ।  
 प्रादेशिन्यां तु गान्धारं श्रवणस्तदनन्तरम् ॥  
 अनामिकायां षड्जस्तु कनिष्ठिकायां च धैवतः ।  
 तस्याधस्ताच्च योन्यास्तु निषादं तत्र विन्यसेत् ॥

### The symbol २ (ra) on the top of syllables:

On the top of certain syllables of the Vedic verses (in the *Sāmaveda* is scribed the letter २ (ra) of the *Devanāgarī* script. This is indicated by the fingers on the left palm:

- (i) १ २ is indicated by slightly curved small finger (*kaniṣṭhikā*) touching the palm.
- (ii) २ २ is indicated by the ring finger, curved and touching the palm.
- (iii) ३ २ is indicated in the same way indicated by the middle finger, curved and touching the palm.
- (iv) ४ २ is indicated by the *trajanī* or the fore-finger curve and touching the palm.
- (v) ५ २ is indicated by placing the thumb on the fore-finger and clasping the palm.

Then the palm is thrown open, and the fingers are let free by and by, starting with the small finger at the ६ २ — This goes up to १० २. For further ar's the process is again repeated—as for १ २ to १० २ — If in the line of a verse, there appears २ २ (the sign called *avagraha*) or 2 (such an indication), then the *dvitīya* svara (i.e. the *gāndhāra*) is used, doubly prolonged (*dīrgha*). Similarly, if (3) or syllable *tri* is indicated, the word preceding it is three times repeated or pronounced. Similarly if (2) or syllable *dvi* is used, then the preceding word is repeated twice.



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**Verses of the Sāma Veda**





# सामवेद-मन्त्रवर्णानुक्रम

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अग्निर्ज्योतिर्ज्योतिरग्नि	1831	अज्ञते व्यज्ञते समज्ञते	564,1614
अग्निर्मूर्धा दिवः ककुत्	27,1532	अतर्हिन्द्र न तपा	215
अग्निर्वज्रणि जह्नुनद्	4,1396	अतस्त्वा रथिरभ्ययद्	838
अग्निर्हं वाजिने विशे	1738	अतर्हि मनुषविणं	223
अग्निस्तिग्मेन शोचिषा	22	अतो देवा अवन्तु	1674
अग्रे केतुर्विशामसि	1531	अत्यायातमक्षिना	174
अग्रे जरितर्विषपति	39	अत्या हियाना न	11'
अग्रे तमद्याधं न	434,1777	अत्रा वि नेमिरेषा	1808

अत्राह गोरमन्वत	147,915	अपभ्रिवेदूर्मयस्तर्तुणः	544
अथ ते अन्तमानां	1083	अपभ्रमीवायप क्षिधमप	397
अदईरुत्समसृजो	315	अभिबल्कदुवः सुतमिन्द्रः	131
अदर्शि गतुवित्तमो	47,1515	अपूर्वा पुरुतमान्यसै	322
अदाम्यः पुराण	1556	अप्या इन्द्रय वायवे	995
अदृञ्जस्य केतवो	634	अप्य रेतः शिश्रिये	1844
अद्य नो देव स्रवित	141	अबोधि होत यजयय	1747
अद्याद्या सः स इन्द्र	1458	अबोध्यभिः समिध	73,1745
अद्य क्षप परिष्कृते	1631	अबोध्यभिर्ज्य उदेति	1758
अद्य ज्यो अद्य वा	52	अभिर्कन्दकलशं	1032
अद्य त्विमीमां अप्योजसा	1483	अभि गव्यानि घेतये	1062
अद्य धारया मध्वा	1020	अभि गावो अघन्विषु	962
अद्य यदिमे पवमान	1496	अभि गोत्राणि सहसा	1855
अद्या त्वे हि नस्करो	1551	अभि ते मधुना पयो	652
अद्या हिन्वान इन्द्रियं	839	अभि त्वं देवं सवितार	464
अद्या हीन्द्र गिर्वण	406,710	अभि त्वं मेघं पुरुहूत	376
अद्या ह्याग्रे क्रतोर्भद्रस्य	1778	अभि त्रिपृष्ठं वृषणं	528,1408
अभि यदस्मिन्वाजिनीव	539	अभि त्वा पूर्वपीतय	256,1573
अद्युक्षत प्रियं मधु	1039	अभि त्वा वृषपा सुते	161,731
अध्वर्यो अद्रिभिः सुतं	499,1225	अभि त्वा शूर नोनुमे	233,680
अध्वर्यो ब्रह्मया त्वं	308	अभि घुम्नं बृहद्यश	579,1011
अनवस्ते रथमश्वाय	440	अभि द्रोणानि वज्रव	765
अनु ते शुभं तुरयन्त	1638	अभि दृजन्म त्री	1775
अनु त्वा खेदसी तमे	989	अभि प्र गोपति	168,1489
अनु प्रत्नस्यौक्त्सो	744	अभि प्रयांसि वाहसा	1557
अनु प्रत्नास आयवः	501	अभि प्र वः सुराघस	235,811
अनु हि त्वा सुतं	432,1366	अभि प्रियं दिवस्पद	1127
अनूपे गोमन्गोभिरक्षाः	998	अभि प्रियाणि कृत्वा	1762
अन्तर्हरति रोचनास्य	631,1377	अभि प्रियाणि पवते	554,700
अन्या अभिज्ञ भवता	1871	अभि प्रिया दिवः कवि	1204
अममन्तो अराव्यः	1195	अभि ब्रह्मीरवृषत	170
अपमन्यवते मृधो	510,1213	अभि वत्सा सुवसना	1427
अपमन्यवसे मृधः	492,1237	अभि वाजी विश्वरूपो	1843
अप त्वं वृजिने रिपुं	105	अभि वायुं वीत्यर्षा	1426
अप त्वे तापवो यथा	633	अभि विप्रा अनूषत	1197
अप ह्यार मतीनां	1124	अभि वो वीरमन्यसो	265
अथां नपातं सुभगं	1414	अभि व्रतानि पवते	1021
अथां फेनेन नमुचे	211	अभि सोमास आयव	518,856
अपादु शिप्रयन्यसः	145	अभि हि सत्य सोमपा	1248

अपी नवन्ते अदुह	550	अया पवस्य घारया	493,1216
अपी नो अर्प दिव्या	1428	अया पवा पवस्वैना	541,1104
अपी नो वाजसातमम्	549,1238	अया रुचा हरिण्या	463,1590
अपी षतसादा भ्रन्द्र	309	अया वाजं देवहितं	454
अपी पु णः सखीना	684	अया बीती परि स्रव	495,1210
अभ्यर्षि हि श्रवसा	1507	अया सोम सुकृत्यया	507
अभ्यर्ष बृहद्यशो	971	अयुक्त सप्त शुन्युव	639
अभ्यर्ष स्वायुध सोम	1053	अयुक्त सूर एतशं	1217
अभ्याग्निद्वयो	1603	अयुद्ध इष्टुषा वृतं	1340
अभ्यार्चनपच्युतो	1054	अरं त इन्द्र कुक्षये	1662
अभ्रातृव्यो अना	399,1389	अरं त इन्द्र श्रवसे	209
अभिन्नेनां ममवन्	1865	अरण्योर्निहितो जातवेदा	79
अभिन्ना विचर्यणि.	1447	अरमन्नाय गायत	118
अमी ये देवा स्थन	368	अरुणचदुषसः पुरिन	596,877
अमीषां चित्तं प्रति	1861	अर्चत प्रार्च्यता नः	362
अयं त इन्द्र सोमो	159,725	अर्चन्ति नारीरपसो	1757
अयं दक्षय साधनो	1100	अर्चन्त्यर्क मरुतः	445,1114
अयं पुन्नन उषसो	823	अर्वाङ्निचक्रो मधुवाहनो	1760
अयं पूषा रविर्भगः	546,818	अर्वा नः सोम शं गवे	1337
अयं मराय सानसि	695	अर्वा सोम धुमन्तो	503,994
अयं यथा न आपुवत्	947	अलर्षिणति वसुदामुप	1320
अयं वां मधुमत्तमः	306	अवक्रक्षिणं वृषभं	1361
अयं वां मित्रवरुणा	910	अव द्युतानः कलशां	702
अयं विचर्यणिर्हितः	508	अव द्रव्यो अंशुमती	323
अयं विश्वा अग्नि त्रियो	948	अवसृष्टा परा पत	1863
अयं विश्वानि तिष्ठति	757	अव स्म दुर्हणापतो	1092
अयं स यो दिवस्परि	900	अवा नो अग्र ऊर्तिभि	1524
अयं सहस्रमानवो	458	अव्या वारे परि प्रियो	1133
अयं सहस्रमूर्षिभि.	1608	अव्या वारैः परि प्रियं	1207
अयं सहस्रा परि	1845	अद्यं न गीर्मा रथ्य	1584
अयं स होता यो	1776	अद्यं न त्वा वारवन्तं	17,1634
अयं सूर्य इवोपदृगयं	756	अद्यन्त वर्तिरस्मदा	1734
अयं सोम इन्द्र तुष्यं	1471	अक्षी रथी सुरूप	277
अयमग्निः सुवीर्यस्येशे	60	अक्षेव चित्ररूपी	1726
अयम् ते समतसि	183,1599	अक्षो न चक्रन्दो वृषा	783
अय्य चित्तो विषानया	805	अषाढमुग्रं पृतनासु	1156
अय्य-धिय च गव्यया	188	असर्जि कलशां अभि	942
अय्य निजघ्नरोजसा	1715	असर्जि रथ्यो यया	490
अय्य पवस्व देवसु	772	असर्जि वक्त्रा रथ्ये	543

अस्तावि देवं गोकुजीक	313	आ ते अग्र ऋचा हवि	1023
अस्तावि सोम इन्द्र ते	347,1028	आ ते दक्षं भयोपुवं	498,1137
अस्तावि सोमो अरुषो	562,1316	आ ते वत्सो मनो यमत्	8,1166
अस्ताव्यशुर्मदायासु	473,1008	आ त्वा गिरो रधोरिवा	349
असि हि वीर सेन्ये	1003	आ त्वा प्रावा वदजिह	1809
असुक्षत प्र वाजिनो	182,1034	आ त्वाद्य सवर्दुषां	295
असृग्रं देववीतये	1812	आ त्वा ब्रह्मयुजा हरी	667
असृग्रमिन्दवः पथा	1128	आ त्वा रथं यद्येतये	354,1771
असृग्रमिन्द्र ते गिर	205	आ त्वा रथे हिरण्यये	1392
असौ या सेना मरुत	1860	आ त्वा विशन्निचन्दवः	197,1660
अस्तावि मन्म पूर्व	1677	आ त्वा सखायः सखा	340
अस्ति सोमो अयं सुत	174,1784	आ त्वा सहस्रग्रा शतं	245,1391
अस्तु श्रौषद् पुरो अग्नि	461	आ त्वा सोमस्य गल्दया	307
अस्मभ्यं त्वा वसुविद	575	आ त्वेता नि षीदतेन्द्र	164,740
अस्मभ्यं रोदसी रयि	1136	आदह स्वधामनु	851
अस्मभ्यमिन्द्रविन्द्रियं	1046	आदित्यलस्य रेत सो	20
अस्माअस्मा इदम्यसो	1443	आदित्यैरिन्द्रः सगणो	1112
अस्माकमिन्द्रः समृतेषु	1859	आदीं के चित्पश्यमानस	1495
अस्य प्रत्नामनु घृतं	755	अदीं के त्रितस्य योषणो	771
अस्य प्रेषा हेमना	526,1399	आदीं हंसो यथा गणं	770
अस्य व्रतानि नाघृषे	1716	आदीमभं न हेतार	1010
अस्येदिन्द्रो मदेष्टा	696	आ नः सुतास इदव	1328
अस्येदिन्द्रो चावृषे	1574	आ नः सोम संयतं	1154
अहं प्रत्नेन जन्मना	1501	आ नः सोम सहो जुजो	834
अहमस्मि प्रथमजा	594	आ न इन्दो शतृष्वनं	835
अहमिन्द्रि पितृपारि	152,1500	आ नस्ते गन्तु मत्सरो	1433
आ गन्ता मा रिष्यत	401	आ नो अग्रे रयि भर	1525
आग्नि न स्ववृत्तिभि	420	आ नो अग्रे वयोवृधं	43
आग्ने स्पूरं रयि भर	1529	आ नो अग्रे सुवेतुना	1526
आ घ त्वाकां त्वना	1085	आ नो भज परमेष्ठा	1499
आ घा गमद्यदि श्रवत्	745	आ नो मित्रावरुणा	220,663
आ घा ये अग्निमिथ्यते	133,1338	आ नो रत्नानि विप्रता	1745
आ जागृर्विप्रिष ऋतं	1357	आ नो वयोवयः शयं	353
सव जाग्रिस्त्वे अश्वत	1387	आ नो विष्वासु हव्य	269,1492
आ जुष्टोत्ता हविषा	63	आ पप्राथ महिना	863
आ तिस्र वृत्रहन्ध	1029	आ पवमान धार्य	1203
आ तू न इन्द्र क्षुन्तं	167,728	आ पवमान सुष्टुति	906
आ तू न इन्द्र वृत्रहन्	181	आ पवस्व मदिताम	1208
आ ते अग्र इधीमहि	419,1022	आ पवस्व महोमिषं	895

आ पवस्व सहस्रिणं	501	इच्छन्नधस्य यच्छिः	914
आ पवस्व सुवीर्यं	786	इक्षामग्ने पुरुदंसं सवि	76
आपानासो विवस्वतो	1123	इत ठत्ती वो अजरे	283
आपो हि ह्य मयोधुव	1833	इत एत उदारुहन्दिवः	92
आ प्रागाद्भद्रा युवति	608	इत्या हि सोम इन्मये	410
आ सुन्दं वृत्रहा ददे	216	इदं त एकं पर ऊ	65
आ भ्रातृमित्रस्यसा	1752	इदं वसो सुतमन्धः	124,734
आभिष्टवमभिष्टिभिः	642	इदं वां मदिरे मध्वधुक्षन्	1075
आ मन्द्रमा वरेण्यमा	1138	इदं विष्णुर्वि चक्रमे	222,1669
आ मन्त्रैरिन्द्र हरिभि	246,1718	इदं श्रेष्ठं ज्योतिरागा	1749
आमासु पक्वमैरय	1431	इदं श्रेष्ठं ज्योतिरुत्तमं	1455
आ मित्रे वरुणे भगे	1135	इदं ह्यन्वोजसा सुतं	165,737
आयं गौः पूषिनरकमीद	630,1376	इनो राजरतिः	1546
आ यः पुरं नार्मिणी	1774	इन्दुः पविष्ट चात	431
आ यदुदुवः शतक्रतवा	1086	इन्दुः पविष्ट चेतनः	481
आ योस्त्रिशतं तना	1060	इन्दुरिन्द्राय पयत	873
आ याहि वनसा सह	443	इन्दुर्वाजी पयते	540,1019
आ याहि सुषुमा हि	191,666	इन्द्ये यथा तव सत्वो	976
आ याहायमिन्दवे	402	इन्द्ये यदग्निभिः सुतः	964
आ याहाप नः सुतं	227	इन्द्रं तं शुभ्य पुरुहन्	934
आ योनिमरुणो रुहद्	925	इन्द्रं धनस्य सातये	647
आ रमिया सुचेतुनमा	1139	इन्द्रं नरो नेमघिता	318
आ वंसते मघवा	879	इन्द्रं वयं महाघन	130
आ व इन्द्रं कृषि यथा	214	इन्द्रं वाणोरनुत्तमन्नुमेव	1795
आ वच्यस्व महि प्सते	1038	इन्द्रं विष्ठा अवीवृधन्	343,827
आ वच्यस्व सुदक्ष	1012	इन्द्रं वो विधत्तस्परि	1620
आविर्मर्या आ वाजं	435	इन्द्रः स दामने कृत	1223
आविवासन्परावतो	902	इन्द्र आसां नेता	1856
आविशान्कलशं सुतो	489	इन्द्र इन्द्रयोः सचा	597,797
आ वो राजानमध्वरस्य	69	इन्द्र इन्नो महोनां	715
आशुः शिशानो वृषभो	1849	इन्द्र इषे ददातु न	199
आशुरर्षं बृहन्मते	1196	इन्द्र उक्त्येभिर्मिन्द्रिष्टो	226
आ सुते सिञ्चत त्रियं	1480	इन्द्रा क्रतुं न आ पर	259,1456
आ सोत परि पिञ्चताभं	580,1394	इन्द्र जतरं नव्यं न	953
आ सोम स्वानो अग्निभि	513,1689	इन्द्र जुषस्व प्र वहा	952
आ हरयः ससृज्रो	1490	इन्द्र ज्येष्ठं न आ पर	586
सर्वैर्यताय घण्णये	551	इन्द्र तुष्यमिदग्निवो	412
आ हर्यतो अर्जुनो	768	इन्द्र त्रिघातु शरणं	266
इच्छन्ति देवाः सुवन्तं	721	इन्द्र नेदीय एदिहि	282

इन्द्रमग्निं कविच्छदा	671	इन्द्रा याहि तूतुजान	1148
इन्द्रमच्छ सुता इमे	566,694	इन्द्रा याहि धियेषितो	1147
इन्द्रमद्गायिनी बृहद्	198,796	इन्द्रायेन्दो मरुत्वते	472,1076
इन्द्रमिदेषतातय	249,1587	इन्द्रे अग्नो नग्नो बृहत्	800
इन्द्रमिन्दरी वहतो	1030	इन्द्रेण सं हि दुक्षते	850
इन्द्रमोशानमोजसा	1252	इन्द्रेहि मत्स्यन्धसो	180
इन्द्र वाजेषु नोव	598,798	इन्द्रो अङ्ग महद्भय	200
इन्द्र शुद्धो न आ	1403	इन्द्रो दधीचो अर्याभि	179,913
इन्द्र शुद्धो हि नो	1404	इन्द्रो दीर्घायि चक्षत्	799
इन्द्रस्य धायवेयं	1629	इन्द्रो मदाय वावुधे	411,1002
इन्द्र सुतेषु सोमेषु	381,746	इन्द्रो महा रोदसी	1588
इन्द्रस्तुगुणाग्नित्रो	954	इन्द्रो राजा जगत्	597
इन्द्रस्तो सोम सुतस्व	1369	इन्द्रो विधस्य राजति	256
इन्द्र स्थितहरीणां	1685	इन्द्रे राजा समयौ	70
इन्द्रस्य नु वीर्याणि	612	इमं मे वरुण श्रुयी	1585
इन्द्रस्य बाहू स्यविरो	1869	इमं वृषणं कृणुतैक	591
इन्द्रस्य वृष्णो वरुणस्य	1857	इमं स्तोममहति	66,1064
इन्द्रस्सोम पवमान	1230	इम इन्द्र मदाय ते	294
इन्द्रस्य सोम उधसे	1180	इम इन्द्राय सुन्विरे	293
इन्द्राग्नौ अपस्तस्पारि	1577,1694	इम उ त्वा वि चक्षते	136
इन्द्राग्नौ अपादियं	281	इममिन्द्र सुतं पिव	344,949
इन्द्राग्नौ आ गतं सुतं	669	इममू षु त्वमस्माकं	28,1497
इन्द्राग्नौ जरितुः सचा	670	इमम उ त्वा पुरुवसो गिरो	250,1607
इन्द्राग्नौ तविषाणि वाम्	1578,1695	इमम उ त्वा पुरुवसोमि	146
इन्द्राग्नौ नवति पुरः	1576,1704	इमा उ त्वा सुतेसुते	201
इन्द्राग्नौ युषामिमेभि	991	इमा उ वां दिविह्य	304,753
इन्द्राग्नौ रोचना दिव.	1693	इमा नु कं भुवना	452,1110
इन्द्रा नु पूषणा वयं	202	इमास्त इन्द्र पूषनयो	187
इन्द्रपर्वता बृहता	330	इमे त इन्द्र ते वयं	373
इन्द्राय गाव आशिं	1491	इमे त इन्द्र सोमाः	212
इन्द्राय गिरो अनिशित	339	इमे हि ते ब्रह्मकृत.	1676
इन्द्राय नूनमर्चतोक्थानि	951	इयं वामस्य मग्नि	916
इन्द्राय पवते मदः	520	इरज्यन्नग्रे प्रथयस्व	1819
इन्द्राय मद्भने सुतं	158,722	इयं तोकाय नो दध	996
इन्द्राय साम गायत	388,1025	इये भवस्व धारया	505,841
इन्द्राय सोम पातवे मदाय	1448	इष्कर्तारमध्वरस्य	1820
इन्द्राय सोम पातवे वृत्रघ्ने	1331,1679	इष्टा होत्रा असुक्षतेन्द्रं	151
इन्द्राय सोम सुषुतः	561	इह त्वा गोपरीणसं	733
इन्द्रा याहि चित्रमानो	1146	इहेव श्रृण्व एयां	135

ईक्षुपतीरपसुव	175	उदुञ्जिया सृजते	752
ईक्षुपति प्रतीक्यां	103	उद्गा आजदक्षिणेभ्य	1641
ईष्टेभ्यो नमस्तस्मिन्	1538	उद्भेदमि श्रुतामधं	125,1450
ईशान इमा भुवनानि	957	उदयमेवि रजः पृथ्वहा	638
ईशिवे वार्यस्य हि	1533	उद्भयं मधवज्ञायुधा	1858
ईशे हि शक्रस्तमूतये	646	उद्यस्य ते नवजातस्य	1221
उक्यं च न शस्यमानं	225,1805	उप च्छयामिव ध्रुवे	1706
उक्यमिन्द्राय शंसं	363	उप त्रितस्य पापयो	1014
उक्ता मिमेति प्रति	1372	उप त्वा कर्मभूतये	709
उक्ता विषनिना मृध	854	उप त्वाग्ने दिवेदिवे	14
उच्च ते जातमध्वो	467,672	उप त्वा जामयो गिरे	13,1570
उत त्वं हरितो रथे	1218	उप त्वा जुहो मम	1542
उत नः प्रिया प्रियासु	1461	उप त्वा रण्वसंदृशं	1705
उत न एना पवया	1105	उप नः सवना गहि	1088
उत नो गोपतीरिषो	1063	उप नः सूनवो गिरः	1595
उत नो गोविदद्यवित	977	उप नो हरिभिः सुतं	150,1790
उत नो गोवणि धिय	1593	उप भक्षे मधुमति	444,1115
उत नो वाजसातये	1190	उपप्रयत्तो अध्वरं	1379
उत न पिप्य ऊघ	1420	उप शिखरपतस्थुषो	731
उत ह्यनु जन्तव	1382	उप स्ववेषु वपसाः	1482
उत वात पितासि न	1841	उपमे गिरीणां सङ्घे	143
उत सखास्यस्त्रिनोरुत	1727	उपासौ गायता नरः	651,763
उत स्वा नो दिवा मति	102	उपो मतिः पृथ्वते	1371
उत स्वर्गो अदिति	1353	उपो षु जातमनुसम्	487,762,1335
उत यातं संगमे	1754	उपो षु श्रुणुषी गिरे	416
उतो न्वस्य जीवमा	1787	उपो हवीणां पति	1510
उत्तिष्ठन्नोजस्य सह	988	उभयं श्रृण्वच्च न	290,1233
उतो बृहन्तो अर्वयः	1541	उभयतः पवमानस्य	887
उतो शुष्मास ईरते	1205	उभे यदिन्न ऐदसी	379,1090
उतो शुष्मासौ अस्थू	1714	उरुगव्युतिरभयानि	1410
उत्वा मन्दन्तु सोमाः	194,1354	उरुव्यचसे महिने	1794
उदमे भारत धुमद	1385	उरुशंसा नम्रेवृधा	664
उदमे शुचयस्तव	1534	उरुस्तच्चित्रमा भग	1731
उदपताग्ररुणा भनवो	1756	उपा उप स्वसुहृमः	451
उदुत्तमं वरुण पाश	589	उपो अद्योत गोमत्य	1732
उदु त्यं जातवेदसं	31	उक्ता वेद वसूचं	1058
उदु त्ये मधुमत्तया	251,1362	ऊर्जा मित्रे वरुणः	455
उदु त्ये सूनवो गिरः	221	ऊर्जो नपाज्जतवेदः	1818
उदु ब्राह्मण्यैरत	330	ऊर्जो नपातं स हिनाय	704



ऊर्ध्वो नपातमा हुवे	1712	एषा पवस्व मदिसं	808
ऊर्ध्व ऊ षु ण ऊतये	57	एवामृताय महे	1368
ऊर्ध्वीतिष्ठा न ऊतये	1601	एवा रतिस्तुवीमच	825
ऊर्ध्वो गन्धर्वो अधि	1847	एवा हि शक्रो रये	643
ऋचं साम यजामहे	369	एवा ह्यसि वीरपुरेवा	232,824
ऋजुनीती नो वरुणो	218	एवा ह्येव । एवा ह्यग्ने	650
ऋतमृतेन सपत्नेषिरं	1466	एष इन्द्राय वायवे	1287
ऋतस्य जिह्वा पवते	701	एष उ स्य पुरुत्रतो	1265
ऋतावानं महिषं	1821	एष उ स्य वृषा रथो	1274
ऋतावानं वैश्वानर	1708	एष कविरभिष्टुतः	1286
ऋतेन मित्रावरुणा	848	एष गव्युरचिक्रदत्	1289
ऋतेन यावृतावृधा	794	एष दिवं वि धावति	1262
ऋधवसोम त्वस्तये	656	एष दिवं व्यासरत्	1263
ऋषिमना य ऋषिकृत्	1176	एष देवः शुभायतेधि	1282
ऋषिर्विप्रः पुरस्ता	679	एष देवो अमर्त्यः	1256
एतं त्वं हरितो दश	1279	एष देवो रथयीति	1259
एतं त्रितस्य योषणो	1275	एष देवो विपन्युभिः	1260
एतं मूर्जन्ति मर्त्यमुप	1268	एष देवो विषा कृतोति	1261
एत असुग्रमिन्दव	॥30॥	एष धिया यात्यप्य्या	1266
एतमु त्वं दश० मूर्जन्ति	1081	एष नृभिर्वि नीयते	1288
एतमु त्वं दश० हरि	1273	एष पवित्रे अक्षरत्	1281
एतमु त्वं मदच्छुतं	581	एष पुरु धियायते	1267
एता उ त्स्र उषसः	1755	एष प्र कोशे मधुर्मा	556
एते सोमा अपि प्रिय	1178	एष प्रलेन जन्मना	758,1264
एते सोमा असृक्षत	1061	एष प्रलेन मन्मना	759
एतो निन्द्र० शुद्धं	350,1402	एष ब्रह्म य ऋत्विय	438,1768
एतो निन्द्र० सखाय	387	एष रुक्मिणिरयते	1270
एतु मधोर्मदित्तरं	385,1684	एष वसूनि पिबदनः	1272
एना विष्ण्वर्य आ	593,674	एष वाजी हितो नृभि	1280
एना वो अग्नि नमसो	45,749	एष विप्रैरभिष्टुतोपो	1257
एन्दुमिन्द्राय सिञ्चत	386,1509	एष विष्णानि वार्या	॥25॥
एन्द्र नो गधि प्रिय	393,1247	एष वृषा कनिक्कदद्	1283
एन्द्र पृक्षु कसु चित्र्यं	231	एष शुष्ययद्यप्यः सोमः	1291
एन्द्र याहि हरिभिरुप	348,1807	एष शुष्यसिष्यद्	1290
एन्द्र याहुप नः परवतो	459	एष श्रृङ्गाणि दोधुव	1271
एन्द्र सान्सि रयि	129	एष सूर्यमरोचयत्	1284
एभिर्नो अर्कैर्भवा	1779	एष सूर्येण हासते	1285
एभेनं प्रत्येतन सोमेधि	1441	एष स्य ते मधुर्मा	531
एवा नः सोम परि	861	एष स्य धारया सुतो	584

एष स्य पीतये सुतो	१२७८	कुर्वित्सु नो गविष्टये	१६४९
एष स्य मद्यो रक्षाव	१२७७	कु ४ क३ वामश्चिना	३०५
एष स्य मानुषीष्ठा	१२७६	कृष्णन्तो वरिवो गवं	८३२
एष हितो वि नीयते	१२६९	कृष्णा यदेनीमभि	१५४७
एषो उवा अपूर्वा	१७६, १७२८	केतु कृष्णे दिवस्पति	९५९
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एह हरी ब्रह्मायुजा	१६५८	को अद्य युद्धंते धुरि	३४१
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एभिर्ददं वृणया	१७८४	क्रोडुर्मखो न महयु	९७४
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जनीयन्तो न्वश्व	1460	तमिद्वद्भुत्तु नो गिरो	1336
जराबोधे तद्विविष्टि	15,1663	तामिन्द्रं जोहवीमि	460
जातं परेण धर्मणा	90	तमिन्द्रं वाजयामसि	119,1222
बुष्ट इन्द्राय मत्सर	1194	तमीडिष्व यो अर्चिषा	1149
जुष्टो हि दूतो अग्नि	1781	तमु अग्निं प्र गायत	382
ज्योतिर्यज्ञस्य पजते	1031	तमु त्वा नूनमसुर	1412
तं गावया पुराण्या	1633	तमु वृषाम यं गिर	885
तं गूर्धया स्वर्णर	109,1687	तमु हुवे वाजसतय	748
तं ते मदं गृणीमसि	383,880	तम्प्रेषधीर्दीपिरे गर्भ	1824
व ते यवं यथा गोभि	736	तया पवस्व धारया	1436
तं त्वा गोपवनो गिर	29	तरणिं वो जज्ञानां	204
तं त्वा घृतस्नवामहे	1522	तरणिरित्सिषासति	238,867
तं त्वा घर्तारमोण्यो	804	तरणिर्विधदशतो	635
तं त्वा नृम्यानि विप्रते	836	तरत्स मन्दो धावति	500,1057
तं त्वा मदाय धृष्टय	1044	तरत्समुद्रं पवमान	857
तं त्वा विप्रा वचोविद	1077	तरेभिर्वो विदद्वसु	237,687
तं त्वा श्रेष्ठिष्ठ दीदिव	1109	तव क्रत्वा तवोतिभि	1052
तं त्वा समिद्विरङ्गिणे	661	तव त्य इन्दो अन्धसो	1226
त दुग्धेषमभी नर	699	तव त्यदिन्द्रियं बृहत्	1645
तं व सखायो मदाय	569,1098	तव त्यत्रयं नृतोष	466
तं वो दस्ममूर्तापह	236,685	तय द्यौरिन्द्र पौत्यं	1646
तं वो वाजानां पति	1686	तव द्रप्सा उदग्रुत	1327
तं सखाय पुरुुरुचं	1680	तव द्रप्सो नील्वाम्	1823
तं हिन्वन्ति मदच्युतं	1717	तव श्रियो वर्षस्येव	982
तं हि स्वयं वृषभं	1234	तवाहं नक्तमुत सोम	923
तं होतारमध्वरस्य	1514	तवाहं सोम सरण	516,922
तक्ष्णदी मनसां	537	तवेदिन्द्रावमं वसु	270
ततो विराडजायत	621	तस्मा अरं गमाम वो	1839
तने यज्ञो अजायत	1430	ता अस्य नमसा सह	1007
तत्सवितुर्वरेण्य भर्गो	1462	ता अस्य पूशनायुव	1006
तदग्ने घुममा भर	113	ता न शक्तं पार्थिवस्य	7145,1465
तदद्या चित्त उक्थिनो	882	ता नो वाजवतीरिष	1151
तदिदास भुवनेषु	1483	ताभिः गच्छतस्तन नरो	993
तद्विभ्रामो विपन्युवो	1673	ता वां गोभिर्विपन्युव	802
तद्विष्णा परा पद	1672	ता वां सम्यगद्रुहाणे	986
नदो गाय सृते गगा	115,1666	तावानस्य महिमा	620

ता सत्राजा घृतासुतां	912	त्वं नृचक्षा असि सोम	956
ता हि शश्वत्त ईडत	801	त्वं नो अग्रे अग्निभि	1505
ता हवे ययोरदं	853	त्वं नो अग्रे महोभि	6
तिस्त्रो वाच ईरयति	525,859	त्वं पुरु सहस्राणि	1582
तिस्त्रो वाच उगीते	471,869	त्वं वरुत्य गोमतो	1251
तुचे तुनाय तत्सु यो	395	त्वं यविष्ट दाशुषो	1246
तुभ्यं सुतारस सोमा	213	त्वं राजेव सुवतो	972
तुभ्येमा भुवना कवे	777	त्वं वरुण उत मित्रो	1306
तुरण्यवो मधुमन्त	1610	त्वं विप्रस्त्वं कविर्मधु	1094
तुविशाम् तुविक्तो	1772	त्वं समुद्रिया अपो	776
ते अस्य सन्तु केतवो	1425	त्वं सिन्धूरवासृजो	1802
ते जामत स्वमोक्या	1481	त्वं सुतो मदिन्तमो	1324
ते न सहस्त्रिण रयिं	1192	त्वं सुष्वाणो अग्निभि	1325
ते नो वृष्टिं दिवस्परि	1165	त्वं सूर्ये न आ भव	1051
ते पूतासो विपाक्षत	1102	त्वं सोम नृमादन	965
ते मन्वत प्रथमं नाम	606	त्वं सोम परि खव	981
ते विश्वा दाशुषे वसु	1036	त्वं सोमासि धारयु	1323
ते मुतासो विपाक्षत	1811	त्वं ह त्यत्पणीना विदो	1592
ते स्वाम देव उन्त	1069	त्वं ह त्यत्सप्तभ्यो	326
तोशा वृत्रतगा हु	1702	त्वं हि क्षैतवद्यशो	84
तोशासा रथयावाना	1074	त्वं हि न पिता वसो	1170
त्यं सु मेयं महया	377	त्वं हि राधसस्मते	1322
त्युम व सत्रासाहे	170,1642	त्वं हि वृत्रतनेया	1792
त्यमु वो अप्रहणे	357	त्वं हि शश्वतोर्नामिन्द्र	1249
त्यम् पु वाजिनं देवजृत्	332	त्यं हि गूरुः सनिना	1434
त्रातारमिन्द्रमविता	333	त्वं ह्यद्भ्य दैव्य पवगात	583,938
त्रिशदाम वि राजति	632,1378	त्वं होति चरवे विदा	240,1581
त्रिकद्रुकेषु चेतन	724	त्वमग्रे गृहपतिमन्वं	61
त्रिकद्रुकेषु महियो	457,1486	त्वमग्रे यज्ञानां होता	2,1474
त्रिपादृध्वं वन्देत्पुरुष	618	त्वमग्रे वसूँरिह रुद्रो	96
त्रिरस्त्रं सप्त धनवो	560,1423	त्वमग्रे सप्रथा असि	1407
त्रीणि त्रितम्य धारया	1015	त्वमङ्ग प्र शसियो	247 1723
त्रीणि पदा वि चक्रमे	1670	त्वमित्सप्रथा अग्यग्रे	42
त्वं जामिर्जन्तानामग्रे	1536	त्वमिन्द्र प्रतूर्निर्वाभि	311,163
त्वं दाता प्रथमो गध	1493	त्वमिन्द्र जन्तार्दाध	120
त्व द्या च मतिप्रत	1018	त्वमिन्द्र यदा अम्यजाप	248,1411
त्वं न इन्द्र वाजयु	718	त्वमिन्द्राभिभर्गसि	1026
त्व न इन्द्रा भर	476,1109	त्वमिमा अग्रेभो न्यम	604
त्वं नाक्षत्र ऊत्या	41,1623	त्वमिमांशप मृतमर्गमिन्द्र	1356

त्वमेतदधारय कृष्णासु	595	द्रप्स समुद्रमभि	1848
त्वया वयं पवमानेन	590	द्विता यो वृत्रहन्तमो	1791
त्वया ह स्विद्युजा वयं	403	द्विर्य पञ्च स्वयशसं	1330
त्वष्टा नो दैव्यं वच	299	धर्ता दिवः पवते	558,1228
त्वां दूतमग्रे अमृतं	1568	धानावचं करम्पिण	210
त्वां यज्ञैर्वोवृधन्	1055	धिया चक्रे वरेण्यो	1479
त्वां रिहन्ति धीतयो	1017	धीभिर्मृजन्ति वाजिन	941
त्वां विश्वे अमृत	1141	धेनुष्ट इन्द्र सनुता	1836
त्वां विष्णुर्वृहन्स्यो	1647	ध्वस्तयो पुरुषत्पयो	1059
त्वां शुभिन्युरुहृत	1171	न कि इन्द्र त्वदुत्तरं	203
त्वामग्रे अङ्गिरसो गुहा	908	न कि देवा इनीमसि	176
त्वामग्रे पुष्करादध्यधर्वा	9	न किरस्य सहस्य	1416
त्वामिच्छवसस्पते	1769	न किष्टं कर्मणा नशद्	243,1155
त्वामिदा ह्यो नरोपो	302,813	न किष्ट्वद्वधीतो हते	950
त्वामिदि हवामहे	234,809	न को रेवन्तं सख्याय	1390
त्वावत पुरुवसां	193	न या वसुभि यमते	1667
त्वे अग्रे स्वाहुत	38	न धेमन्यदा पपन	720
त्वे क्रतुमपि वृज्जन्ति	1485	न तर्पहो न दुरितं	426
त्वे विश्वे सजोपसो	1095	न तस्य मायया च	104
त्वेपस्ते धूम ऋण्वति	83	न ते गिरो अपि मृष्यं	1799
त्वे सोम प्रथमा वृक्त	1506	न त्वा बृहन्तो अद्रयो	296
दधन्वे वा यदीमनु	94	न त्वावां अन्यो दिव्यो	681
दधक्राव्यो अकारिषे	358	न त्वा शतं च न हुतो	1215
दविद्युतन्या रुचा	654	नदं व ओदतीनां	1512
दाना मृगो न वारण	1697	न दुष्टतिर्द्विणिषोदेपु	868
दाशेम कस्य मनसा	1550	नमः सखिभ्यः पूर्वसन्ध्यो	1828
दिवः पीयूषमुत्तमं	1227	नमसेदुष सोदत	1446
दिवो घर्तासि शुक्र	1243	नमस्ते अत्र ओजसे	11,1648
दिवो नाभा विचक्षणो	1199	न यं दुष्ठा वरन्ते	688
दीर्घं ह्यङ्कुशं यथा	1091	नयशंसमिह प्रिय	1349
दुहानः प्रत्नमित्यय	760	नव यो नवति पुरो	1451
दुहान ऊषर्दिव्यं	676	न संस्कृतं प्र मिम्रोतो	1753
दूतं चो विश्ववेदसं	12	न सीमदेव आप तदियं	268
दूरदिहेव यत्सतो	219	न हि ते पूर्वर्माक्षिपद्	707
देवानामिदवो महत्	138	न हि त्वा शूरे देवा	730
देवेभ्यस्त्वा मदाय कं	1182	न हि वञ्छरमं च न	241
देवो वो द्रविणोदा	55,1513	न ह्यांग पुत्र च न	1511
दोषो आगाद्वृहद्गाय	177	नाके सुपर्णमुप यत्	320,1846
दुक्षं सुदानं तविषीभि	686	नाभा नाभिं न आ ददे	1126

नभि यज्ञानां सदन	1142	पवमान नि तोशसं	1236
नित्यस्तोत्रो वनस्पति	1202	पवमानमवत्यवो	1188
नि त्वा नक्ष्य विश्वते	26	पवमान रसस्तव	890
नि त्वाग्रे मनुर्दधे	54	पवमान रुचारुवा	905
नियुत्वा न्वायवा गात्र्यं	600	पवमान व्यश्नुहि	1312
नीव शीपणि मूढ्वं	1656	पवमान सुवीर्यं रयिं	1449
नूनं पुनानोविभि	1314	पवमानस्य जिघ्रतो	1310
नू नो रयिं महामिन्दो	926	पवमानस्य ते कवे	657
नृचक्षसं त्वा वयमिन्द्र	1185	पवमानस्य त रसो	891
नृभिर्घोत. सुतो अश्वै	735	पवमानस्य ते वयं	787
नृभिर्व्यमाणो हर्यतो	858	पवमानस्य विश्ववित्	958
नेभि नमन्ति चक्षसा	931	पवमाना असृक्षत पवित्र	522
पदं देवस्य मीढुषो	1572	पवमाना असृक्षत सोमा	1699
पदा पणीनराधसो	1355	पवमाना दिवस्पयन्त	1700
पन्यपन्यमित्सोतार	123,1657	पवमानास आशव	1701
पन्यांसं जातवेदसं	1566	पवमानो अजीजनद्	484,889
परि कोशं मधुश्चुतं	577	पवमानो अभि स्पृष्टो	1132
परि त्वं हर्यते हरि	552,1329,1681	पवमानो असिष्यदद्	1439
परि द्युक्षं सनद्रयिं	496	पवमानो रथीतम	1311
परि न शर्मयन्त्या	897	पवस्व दक्षसाधनो	474,919
परि नो अस्त्रमश्वविद्	1212	पवस्व देव आयुषगिन्द्र	483,1235
परि प्र धन्वेन्द्राय	427,1367	पवस्व देववीतय	571,1326
परि प्रासिष्यदत्कविः	486	पवस्व देववीरति	1037
परि प्रिया दिवः कवि	476,935	पवस्व मधुमतम	578,692
परि यत्त्रव्या कवि	1131	पवस्व वाचो अध्रिय	775
परि वाजपति. कवि	30	पवस्व वाजसातमो	521
परि विष्टानि चेतसा	970	पवस्व वाजसातये	1016
परिष्कृण्वन्ननिष्कृतं	899	पवस्व विश्वचर्पण	896
परि स्य स्वानो अक्षर	1240	पवस्व वज्रहन्तम	966
परि स्वानक्षक्षसे	1315	पवस्व वृष्टिमा सु	1435
परि स्वानास इन्दवो	485,1122	पवस्व सोम द्युम्ना	436
परि स्वानो गिरिष्ठाः	475,1093	पवस्व सोम मधुर्मा	532
परीतो विजृषता सुतं	512,1313	पवस्व सोम मन्दयन्	1810
पर्जन्यः पिता महिषस्य	1317	पवस्व सोम महान्	429,1241
पर्युषू प्र धन्व	428,1364	पवस्व सोम महे दक्षा	430,1332
परिषं तोकं तनयं	1624	पवस्वेन्दो वृषा सुत	479,778
पवते हर्यतो हरिः	576,773	पवित्रं ते विततं	565,875
पवन्ते वाजसातये	1189	पवीतार पुनीतन	1050
पवमान धिया हितो	921	पातं नो मित्रा प्रायुभि	987

पाता वृत्रहा सुतमा	1659	प्र कविदेववीतये	968
पात्यग्निरिविषो अग्रं	614	प्र काव्यमुशनेव द्रुपाणो	524,1116
पात्तमा नो अन्यस	155,713	प्र केतुना बृहता	71
पावकवर्चा शुक्रवर्चा	1817	प्रक्षस्य वृष्णो अरुषस्य	609
पावका न सरस्वती	189	प्र गायताभ्यर्चाम	535
पावमानी स्वस्त्ययनी	1300	प्रजामृतस्य पिप्रत.	1309
पावमानी स्वस्त्ययनी	1303	प्र त आश्विनीः पवमान	886
पावमानीर्दधन्तु न	1301	प्र तत्ते अद्य शिपिविष्ट	1626
पावमानोर्यो अधेत्यृषिभि	1299	प्रति त्वं चारुमध्वरं	16
पाहि गा अन्यसो मद	289	प्रति प्रियतनं रथं	418,1743
पाहि नो अग्र एकया	36,1544	प्रति यो सूर उदिते	1067
पाहि विद्यस्माद्रक्षसो	1545	प्रति प्या सूनरी जनी	1725
पिवन्ति मित्रो अर्यमा	1786	प्र तु द्रव परि कोशं	523,677
पिवा त्वास्य गिर्वर्ण	1393	प्र ते अश्वोतु कुक्ष्यो.	739
पिवा सुतस्य रसिनो	239,1421	प्र ते धारा अत्तशतो	1761
पिवा सोममिन्द्र मन्दतु	398,927	प्र ते धारा मधुमती	534
पुनरुर्जा नि वर्तस्व	1832	प्र ते सोत्तरो रसं	1333
पुनाता दक्षसाधनं	1159	प्रत्नं पीयूषं पूर्य	1494
पुनान कलशेष्ठा	1183	प्रत्यग्रे हरसा हरः	95
पुनान सोम जागृवि	519	प्रत्यङ् देवानां विशः	636
पुनान सोम धारयापो	511,675	प्रत्यस्मै पिपोषते	352,1440
पुनानासश्मपदो	1179	प्रत्यु अदर्यायित्यूच्छन्तो	303,751
पुनाने तन्वा मिथ	1597	प्रयश् यत्स सप्रयश्	599
पुनानो अक्रमीदभि	488,924	प्र देवमच्छा मधुमन्त	563
पुनानो देववीतय	843	प्र दैवोदासो अग्नि	51,1517
पुनानो वरिवस्कृध्यूर्ज	842	प्र घन्वा सोम जागृवि	567
पुनानो वारे पवमानो	1080	प्र धारा मघो अग्नियो	1129
पुर सद्य इत्याधिये	1211	प्र न इन्दो महे तु न	509
पुरां भिन्दुर्युवा कवि	359,1250	प्र पवमान घन्वसि	963
पुरुत्रा हि सद्गुडसि	1167	प्र पुनानाद वेधसे	573
पुरु त्वा दाशिर्वा वोचे	97	प्रत्र क्षायय पन्यसे	937
पुरुष ण्वेदं सर्व	619	प्रत्र वस्त्रिष्टुधमिधं	360
पुरुहूतं पुरुष्टते	714	प्रभङ्गो शूरो मघवा	1459
पुरुत्तम पुरुणार्मीशानं	741	प्र भूर्गयन्त महं	74
पुरुरुणा चिद्वयस्त्यवो	985	प्रभो जनस्य वृत्रहन्	649
पुरोजिती वो अन्यस	545,697	प्र मंहिष्ठाय गायत	107,878
पूर्वस्य यत्ने अद्रिवो	648	प्र मन्दिने पितुमर्कता	380
पूर्वो मिन्द्रस्य रातयो	829	प्र मित्राय प्रार्यम्भे	255
पूरो अधस्य पुरुक्द	1580	प्र यदगावो न घूर्णय	491,892

प्र मुजा वाचो अग्रियो	1130	प्रेदो अग्रे दीरिहि	1375
प्र थो रये निनीपति	58	प्रेष्ठ वो अतिथि त्नापे	5,1244
प्र यो रिरिख ओजसा	312	प्रेहाभीहि धृष्णुहि	413
प्र व इन्द्राय बृहते	257	प्रेतु ब्रह्मणस्पति	56
प्र व इन्द्राय मादनं	156,716	प्रो अयासीदिन्दु	557,1152
प्र व इन्द्राय वृत्रहत्तमाय	446,1113	प्रोधदसो न यवसे	1220
प्र वा महि छवी	1596	प्रो पुस्मै पुसेरथ	1801
प्र वाचमिन्दुरिष्यति	1201	व् सूर्यं श्रवसा महः	1789
प्र वाज्यसा सहस्राधारं	1160	वण्महां असि सूर्यं	276,1788
प्र वामर्चस्तुविधनो	1575,1703	वभवे नु स्वतवसे	1444
प्र वो धियो मद्रचुवो	1153	वलविज्ञाय स्थविर	1853
प्र वो महे मतयो	462	वृचदुक्थे सवामहे	217
प्र वो महे महेवृधे	328,1793	वृहदिन्द्राय गायत	258
प्र वो मित्राय गायत	1143	वृहद्भिरग्रे अर्चिभि	37
प्र वो यहुं पुरुषां	59	वृहद्वयो हि भानवे	॥॥
प्र सम्राजं चर्यमोनाम्	144	वृहन्निदिधम एषां	1339
प्र सम्राजमसुरस्य	78	वृहस्पते परि दीया	1852
प्र स विधेभिर्गग्निभि	1504	बोधन्मना इदस्तु नो	140
प्रसवे त उदीरते	1206	बोधा सु मे मधवन्	929
प्र सुवानायान्वसः	553,774,1383	ब्रह्म जज्ञानं प्रथमं	321
प्र सेनानी शूरे अग्रे	533	ब्रह्म प्रजावदा भर	1398
प्र सो अग्रे तवोतिभि	108,1822	ब्रह्माण इन्द्रं महयन्तो	439
प्र सोम देववीतये	514,767	ब्रह्माणस्त्वा युजा यवं	668
प्र सोम याहोन्द्रस्य	1162	ब्रह्म देवानां पदवी	944
प्र सोमासो अघन्विषु	961	ब्राह्मणदिन्द्र एधसः	229
प्र सोमासो मदच्युत	477,769	भगो न चित्रो अग्नि	449
प्र सोमासो विपश्चितो	478,764	भद्रे कर्णेभि शृणुयाम	1874
प्र स्वानासो रथा	1119	भद्रं नो अपि वातय	422
प्र हंससस्तृपत्य	1117	भद्रं भद्रं न आ भरे	173
प्र हिन्वानो जनिता	536	भद्रं मन कृणुष्व	1560
प्र होता जातो महान्	77	भद्रा वस्ता समन्या	1400
प्र होत्रे पृथ्व्यं वचो	५४	भद्रो नो अग्निराहुतो	111,1559
प्रचीमनु प्रदि	1591	भद्रो भद्रया सचमान	1548
प्राणा शिशुर्महीनां	570,1013	भरामेधां कृण्वामा	1065
प्रातरग्नि पुरुषियो	85	भिन्धि विधा अप	134,1070
प्रावीविपद्वाच ऊर्मि	945	भूयाम ते सुमती	1422
प्रस्य धारा अक्षरन्	1765	भूरि हि ते सवना	1800
प्रियो नो अस्तु विरपति	1619	प्राजन्त्यग्रे ममिधान	615
प्रेता जयता नर इन्द्रो	1832	मघोन स्म वृत्तहत्येषु	1683



मधोन आ पवस्व नो	1184	मृत्युमान सुहस्ता	517,1079
मतिष चायुमिष्टये	1254	मेडि न त्वा वज्रिणं	327
मत्स्यपायि ते मह	1432	मेघाकारं विदथस्य	984
मत्स्य सुशिप्रिन्हरिव	814	मो पु त्वा वाघतश्च	284,1675
मदच्युद्धोति सादने	1198	मो पु ब्रह्मेव तन्द्रसु	826
मधुमत्तं तनूनपद्	1348	य जनासो हविष्मन्तो	1565
मनीषिभि पवते	822	यं रक्षन्ति प्रचेतसो	185
मन्दन्तु त्वा मधवन्	1722	यं वृत्रेण क्षितय	337
मन्द्रं होतारमृत्विजं	1543	य पावमानोरध्वेत्युषिभि	1298
मन्द्रया सोम धारया	506	य सत्राहा विचर्षणि	286
मन्ये वां छावापुथिवां	622	य सोम कलशेष्टा	1200
मयि वर्चो अथो यरो	602	य स्नीहितीषु पूर्व	1380
मयीणि ते वर्मणा	1870	य अन्नयत्परावत	127
महत्ससोमो महिष	542,1255	य आर्जकिषु कृत्वसु	1164
महां इन्द्र पुरश्च नो	166	य इदं प्रतिपप्रथे	1709
महां इन्द्रो य ओजसा	1307	य इन्द्र आविवासति	1150
महान्तं त्वा महोरन्वापो	1040	य इन्द्र चमसेष्टा	162
महि नौणामवरस्तु	192	य इन्द्र सोमपातमो	394
मही मित्रस्य साधथ	1598	य उग्रः सत्रनिष्ठः	1698
महीमे अस्य वृष	1106	य उग्र इव शर्याहा	1707
महे च न त्वाद्विषः	291	य उलिया अपि या	585
महे नो अष्ट बोधयोपो	421,1740	य ऋते चिदाभिश्चिग्रप	244
महो नो रय आ भर	1214	य एक इद्विदयते	389,1341
मा चिदन्यद्दि शंसत	242,1360	य ओजिष्ठस्तमा भर	820
मा ते यथांसि मा त	1724	यच्चिदि शंसता तना	1618
मा त्वा मूरा अविष्यतो	732	यच्छक्रांसि परावति	264
मा न इन्द्र परा वृणग्	260	यज्म नो मित्रावरुणा	1537
मा न इन्द्र पीयत्नवे	1806	यजामह इन्द्रं वज्र	334
मा न इन्द्राध्या दिश	128-	यजिष्ठ त्वा यजमाना	1814
मा नो अग्रे महापने	1650	यजिष्ठं त्वा ववृमहे	112,1413
मा नो अज्ञाता वृजना	1457	यज्जायया अपूर्व्य	601,1429
मा नो कृणीया अतिथिं	110	यज्ञं च नस्तन्वं च	1111
मा पापत्वाय नो नरे	918	यज्ञ इन्द्रमवर्धयद	121,1639
मा भेम मा श्रमिष्यो	1605	यज्ञस्य केतुं प्रथमं	909
मित्रे वयं हवामहे	793	यज्ञस्य हि स्य ऋत्विजा	1073
मित्रं हुवे पूतदक्ष	847	यज्ञायज्ञा नो अग्रये	35,703
मूर्धनं दिवो अरतिं	67,1140	यत इन्द्र भयामहे	274,1321
मृगो न भीम कुक्करो	1873	यते दिक्षु प्रार्थ्य	1174
मृजन्ति त्वा दश क्षिपे	1181	यत्र वय च ते मनो	706

यत्र वाणा सम्पतन्ति	1866	यस्तो मदो युज्यश्वरु	928
यत्सानो सान्वारुहो	1345	यस्तो मदो वरेण्य स्तेना	470,815
यत्सोम चित्रमुक्थं	999	यस्ते ऋहृवृषो णपात्	727
यत्सोमभिन्द्र विष्णवि	384	यस्त्वामग्रे हविष्पति	845
यया गौरी अपा कृतं	252,1721	यस्माद्रजन्त कृष्टय	1516
यददो वात ते गृहे	1842	यस्मिन्विद्या अधि	723
यदन्द्रिः परिपिच्यसे	785	यस्य त इन्द्र पिवाद्	1097
यदद्य कच्च वृत्रहन्	126	यस्य ते पीत्वा वृषगो	693
यदद्य सूर उदितेनागा	1351	यस्य ते महिना मह	1773
यदा कदा च मौदुपे	288	यस्य ते विधमानुवग्	1071
यदिन्द्र चित्र म इह	345,1172	यस्य ते सख्ये वयं	779
यदिन्द्र नाहुषीक्षा	262	यस्य त्वच्छम्बरं मदे	392
यदिन्द्र प्रागपागुदा	279,1231	यस्य त्रिधात्ववृतं	1571
यदिन्द्र यावतस्त्वमेता	310,1796	यस्यायं विश्व अग्नयो	1609
यदिन्द्र शासो अवतं	298	यस्येदमा रजोयुज	588
यदिन्द्राहं यथा त्व	122,1834	या इन्द्र भुज आपर	254
यदिन्द्रो अनयाद्रितो	148	या ते भीमान्यायुधा	780
यदि वीरो अनु घ्वा	82	या दत्ता सिन्धुमातरा	1729
यदी गणस्य रशना	1748	या वां सन्ति पुरुषुहो	992
यदी वहन्त्याशवो	356	यावित्या श्लोकमा दिवो	1736
यदी सुतेभिरिन्दुभि	1442	या सुनीये शौचद्वये	1741
यदुदीरत आजय	414,1004	यास्तो धाम मधुशुतो	979
यद्याय इन्द्र ते शत	278,862	युङ्क्वा हि कोशना	1346
यद्युज्जाधे वृषणमक्षिना	1759	युङ्क्वा हि धाजिनी	1733
यद्वर्चो हिरण्यस्य	624	युङ्क्वा हि वृत्रहन्तम	301
यद्वा उ विशपति	114	युञ्जन्ति नृपप्रसव	1468
यद्वा रुमे रुशमे	1232	युञ्जन्ति हरी इषिरस्य	712
यद्वाहिष्ठं तदग्रये	86	युञ्जन्त्यस्य काम्या	1469
यद्वोडाविन्द्र यत्तिथरं	207,1072	युञ्जे वाचं शतपदो	1829
यन्मन्यसे वरेण्यमिन्द्र	1173	युधं सन्तमनर्वाणि	1643
यमग्रे मृत्सु मर्त्यमवा	1415	युवं चित्रं ददयुर्भोजनं	754
यया गद्य आक्तरम है	1528	युवं हि स्थ स्व पत्नी	1001
यया गा आक्तरम है	1528	ये ते पन्था अधी	172
यवंयव नो अन्धसा	975	ये ते पवित्रमूर्मयो	788
यशो मा धावापृथिवी	611	ये त्वामिन्द्र न तुष्टुवु	1502
यश्चिन्द्रि त्वा बहुष्य	1342	येन ज्योतीष्यायवे	881
यस्त इन्द्र नवीयसो	884	येन देवाः पवित्रणा	1302
यस्ते अनु स्वधामसन्	738	येना नवम्बा दध्यद्	939
यस्ते नून शतक्रत	116	येना पावक चक्षसा	637

ये स्तोमास पञ्चवति	1163	वरुण प्राविता भुवन्	795
यो अग्निं देवतातये	846	वषट् ते विष्णवांस आ	1627
योगेयोगे तवस्तार	163,743	वसन्त इनु रन्त्यो	616
यो जागार तमृच	1826	वसुरगिर्वसुश्रवा	1108
यो जिनाति न जीयते	978	वस्यो इन्द्रासि भे पितु	292
यो धारया पावकया	698	वाचमष्टपदीमहं	990
यो न स्वैरणो यश्च	1872	वाजी वाजेसु धोयो	1478
यो न इदमिदं पुण	400	वात आ वातु भेषजं	184,1840
योनिष्ट इन्द्र सदेने	314	वातोपजुत इषितो	983
यो नो वनुष्यत्रभि	336	वायविन्द्रश्च शुषिणा	1630
यो मंहिष्ठो मधाना	645	वायो शक्रो अवापि	1628
यो रयि चो रयिन्तमो	351	वार्णं त्वा यव्याभि	711
यो राजा चर्यणीनां	273,933	वावृधानः शवसा	1484
यो व शिवतमो रस	1838	वाश्रा अर्यन्तीन्दवो	1193
यो विष्ठा दयते वसु	44,1583	वास्तोष्मते ध्रुवा स्थूणां	275
रक्षोहा विश्वचर्यणि	690	विघ्नतो दुरिता पुरु	831
रयि नक्षित्रमक्षिण	1056	वि चिद्व्रस्य दोघत	1652
रसं ते भित्रो अर्यना	1078	वि त्वदापो न पर्वतस्य	68
रसाय्य. पयसा पिन्वमान	807	विदा मधवन् विदा	641
राजानावनभिद्रुहा	911	विदा राये सुवीर्यं	644
राजानो न प्रशस्तिभि	1121	विद्या हि त्वा तुविकूर्मि	729
राजा मेघाभिरियते	833	विधुं दध्रणो सपने	325,1782
राय. समुद्रांश्चतुषे	871	वि न इन्द्र मृषो जहि	1868
राया हिरण्ययामति	1068	विपक्षिते पवमानाय	1615
राये अग्रे महे त्वा	93	विभक्तासि चित्रमानो	1498
रुशद्भत्सा रुशती	1750	विभूतयति विप्र	1688
रेवतीर्नः सधमाद	153,1084	विभूषन्नग्र उभया	1569
रेवो इद्रेवत स्तोता	1804	विभोष्ट इन्द्र राघसो	366
वच्यते वां ककुहासो	1730	विभ्राजं ज्योतिषा	1027
वयं च त्वा सुतावनत	261,864	विभ्राड् बृहत्पितृ सोम्यं	628,1453
वयं वा ते अपि स्पति	230	विभ्राड् बृहत्सुभृत	1454
वयं ते अस्य राघसो	1239	वि रक्षो वि मृषो जहि	1867
वयः सुपर्णा उप संदु	319	विव्यवथ महिना वृपन्	1661
वयमिन्द्र त्वायवो	132	विशोविशो वो अतिथि	97,1564
वयम् त्वा तदिदं र्था	157,719	विश्वकर्मन्हविषा	1589
वयम् त्वामपूर्व	408,708	विश्वतोदावन्विश्वतो	437
वयमेनमिदा लोपो	272,1691	विश्वस्मा इत्स्वर्दृशे	144
वर्याक्षिते पतत्रिणो	367	विश्वस्य प्र स्तोम	450
वरिवोधातमो भुवो	691	विष्ठा पुतना अभि	370,930

विद्या धम्मणि विषयवत्त	888	शिक्षेयमित्युच्यते	1797
विद्वानस्य वसति	364	शिशुं जज्ञानं हरि	1334
विद्ये देवा मम शृण्वन्तु	610	शिशुं जज्ञानं हर्षते	1175
विद्येभिरग्रे अग्निभिरग्निं	1617	शक्तिं ते अन्यद्यजते	75
वि पु विद्या अरातयोर्यो	1803	शुक्रः पवस्व देवस्यः	1242
विष्णोः कर्माणि पश्यत	1671	शुचिः भावक उच्यते	967
वि स्मृतयो यथा पथ	453,1770	शुनं हुवेम मधवान	329
वीड चिदारुजलुभि	852	शुभ्रमन्धो देहवात	1009
वीतिहोत्रं त्व कवे	1523	शुष्पमाना क्रतायुभि	1035
वृकक्षिदस्य वारण	1692	शुष्मो शस्त्रो न मारुतं	1473
वृत्रखादो वलं रूज	1719	शूरग्राम. सर्ववीर.	1409
वृत्रस्य त्वा धसयादी	324	शूरो न घत आयुषा	1229
वृषणं त्वा वयं वृषन्	1540	शृणुतं जरितुर्हव	917
वृषा पवस्व धारया	469,803	शृण्वे वृष्टेरिव स्वन	894
वृषा पुनान आर्यैपि	1000	शेषे वनेषु मातृषु	46
वृषा मतीनां पवते	559,821	श्रुते दद्यामि प्रथमाय	371
वृषा यूथेव वंसग	1622	श्रायन्त इव सूर्य	267,1319
वृषा श्रेणो अभि	806	श्रयं वो वृत्रहन्तमं	208
वृषा सोम द्युमां असि	504,781	श्रुधि श्रुत्कर्णं चोह्नि	50
वृषा ह्यसि भानुना	480,784	श्रुघो हवं तिरश्च्या	346,883
वृषो अग्निः समिध्यते	1539	श्रुघो हवं विपिपान	1793
वृष्टि दिव. परि स्तव	1186	श्रुष्ट्याने नवस्य मे	106
वृष्टिघावा रेत्यापेय	1467	सं ते पर्यासि समु	603
वृष्णस्ते वृष्ण्ये शवो	782	सं देवैः शोभते वृषा	923
वेत्या हि निर्द्धतीनां	396	सं मातृभिर्न शिशु	1419
वेत्या हि वेधो अध्वन	1476	सं वत्स इव मातृभि	1099
व्यन्तरिक्षमतिरम्पदे	1640	संवृक्ताघृष्णमुत्तथ्यं	837
शं नो देवीरभिष्टये	33	स इधानो वसुष्कवि	1562
शं पदं मधं रयोपिणे	441	स इप्सुहस्ते स निषात्रिभि	1851
शंसेदुक्थं सुदानव	717	स ई रथो न भूरिषा	1472
शक्रेम त्वा समिधं	1066	सखाय आ नि धौदत	568,1157
शाम्य पु शर्चापत	253,1579	सखाय आ शिषामहे	390
शान्तीभिर्न शचीवसू	287	सखायस्त्वा ववूमहे	62
शतमनीकेव प्र जिगाति	812	सख्ये त इन्द्र वार्जिनो	828
शशमानस्य वा नर	1594	स घा तं वृषण रथ	424
शक्मना शक्रो अरुण	1783	स घा न सृनु शवसा	1635
शचिगो शचिपूजनायं	726	स घा नो योग आ	742
शिक्षा ण इन्द्र राय आ	1644	स घा यस्ते दिवा	365
शिक्षेयमस्मै दिलेय	1835	सङ्क्रन्दननानिर्मणं	1850

सत्यमित्या वृषेर्दसि	263	स मर्मज्ञान आयुधि	1763
सत्राहणं दार्धुयि	335	समस्य मन्यवे विशो	137,1651
स त्रितस्याधि समवि	1295	स महा विश्वा दुरितानि	1305
स त्वं नाक्षित्र वज्रहस्त	810	समानो अध्वा स्वस्तो	1751
सदसस्पतिमद्भुतं	171	स मामृजे तितो अप्थानि	1690
सदा गावः शुचयो	442	समिन्द्रमग्निं समिधा	1567
सदा व इन्द्रक्षकृषदा	196	समिन्द्रेणोत वायुना	1082
स देव कविर्नपितो	1297	समिन्द्रो ण्यो बृहती	1678
स नः पवस्व शं गवे	653	समीचीना आनूपत	903
स नः पुनान आ भर	789	समीचीनास आशत	1125
स नः पुषु श्रवाय्य	662	समी वत्सं न मातृभि	1158
स न इन्द्र शिव सखा	1452	समुद्रो अप्सु मामृजे	1041
स न इन्द्राय यज्यवे	592,673	समु प्रिया अनयत	819
स न ऊर्जे व्याव्ययं	1438	समु प्रियो मृज्यते	1401
सना च सोम जैषि	1047	समु रेभासो अस्वन्	932
सना ज्योति सना	1048	समेत विश्वा ओजसा	372
सना दक्षमुत ऋतुमप	1049	सम्मिश्रतो अरुषो भुव	817
सनादग्ने मृणसि	00	सम्राजा या धृतयोनी	1144
सनेभि त्वमस्मदा	1613	स योजत उरुगायस्व	1118
स नो दृष्ट्यासाच्च	1636	स योजते अरुषा	750
स नो भगाय वायवे	1083	सरूप वृषणा गहीर्मा	1655
स नो मन्त्राभिरध्वरे	1475	स रवो इव विप्रति	1665
स नो महा अनिमामो	1664	स वद्धिता वर्द्धन	1359
स नो मित्रमहस्त्वमग्ने	1713	स वहिरप्सु दुष्टो	973
स नो विश्वा दिवो	1764	स वाजं विश्वचर्पणि	1417
स नो वृषन्नमुं धरुं	1621	स वाजी रोचनं दिव	1294
स नो वदो अमात्यमग्नी	1381	स वाज्यक्षा सहस्रेता	1161
स नो हरीणां पत	1612	स वायुमिन्द्रमक्षिना	1134
स पवस्व मदन्तम	1209	स वीरो दक्षसाधनो	1388
स पवस्व य आविधेन्द्र	494	स वृत्रा वृषा सुतो	1296
स पवित्रे विचक्षणे	1293	स व्याम्नु स्मिन्	1606
स पुनान उप सूर	1358	स सुत पीतये वृषा	1292
स पूर्वो महोनां	355	स सुवे यो वसुनां	582,1096
सप्त त्वा हरितो रथे	640	स सुतर्मातरा रुचि	936
सपि मृजन्ति वेधसो	1766	सद रय्या नि वर्तन्वाग्ने	1833
स प्रथमो ज्योमनि	747	सहर्षभा सहवत्सा	626
स भक्षमाणो अमृतान	1424	सहस्तत इन्द्र दद्वयोज	625
समस्त्वग्निमवसं	1168	सहस्तधारां वृषां	1305
समन्था यन्तुपयन्तव्या	607	सहस्तधारां पवदे	373

सहस्रशीर्षा पुरुष	617	सो अर्षेन्द्राय पीतये	980
स हि पुरु चिदोजसा	1815	सोमं गावो धेनवो	860
स हि प्या जदितृभ्य	969	सोमं राजानं वरुण	91
साकं जातः क्रतुना	1487	सोमः पवते जनिता	527,943
साकमुक्षो मर्जयन्त	538,1418	सोमः पुनानो ऊर्मिणाव्यं	572,940
सा नो अद्याभरद्	1742	सोमः पुनानो अर्षति	1187
सहान्विश्वा अभियुज	1558	सोमः पूषा च चेततु	154
सिञ्चति नमसावट	1604	सोम उ ष्णाणः सोतृभि	515,997
सौदन्तस्ते वयो यथा	407	सोमाः पवन्त इन्द्रवो	548,1101
सुत एति पवित्र आ	901	सोमा असृग्रमिन्द्रवः	1196
सुता इन्द्राय वायवे	766	सोमानां स्वरणम	139,1463
सुतासो मधुमत्तमा	547,872	स्तोत्रं राधानां पते	1600
सुनीथो धा स मर्त्यो	206	स्वप्ति त्वा सुते नरो	865
सुनोत सामपाव्ने	285	स्वास्ति न इन्द्रो वृद्धश्रवा	1875
सुप्रवारस्तु स क्षयः	1352	स्वादिष्ठया मदिष्ठया	468,689
सुमन्या वस्वी रन्ती	1654	स्वादोरित्या विपूवतः	409,1005
सुरूपकृत्नुमूतये	160,1087	स्वायुधः पवते देव	678
सुवितस्य वनामहे	893	हयो वृत्राण्यार्या हयो	855
सुप्रमिद्धो न आ वह	1347	हरी त इन्द्र शमश्रण्यतो	623
सुप्रहा सोम तानि ते	1767	हस्तच्युतेभिरद्विभिः	1445
सुष्माणास इन्द्र स्तुमसि	316	हिन्वन्ति सूरमुत्तय	904
सुष्माणासो व्यद्विभि	1103	हिन्वानासो रथा इव	1120
सूर्यस्येव रश्मयो	1370	हिन्वानो हेतुभिर्हित	655
सो अग्निर्यो वसुगृणे	1739	होता देवो अमर्त्यः	1477









**सामवेद संहिता**  
**SĀMAVEDA SAMHITA**

# सामवेदसंहिता

[ कौथुमशाखा ]

पूर्वार्चिकः

अथ प्रथमः प्रपाठकः

( १ ) प्रथमा दशतिः

(१-१०) दशम्याया अस्या दशनेः (१-२. ४, ७, ९) प्रथमाद्वितीयाचतुर्थोत्तममीनवमीवायुचां काहंस्पत्यो भरद्वाजः,

(३) तृतीयाया काण्वो मेरुतिभिः, (४) पञ्चम्या काण्व उजानाः (६) षष्ठ्या बार्हद्विरसः सुवीतिः सीहोबः पुरुः

मीढो ना, (८) अष्टम्याः काण्वो वत्स, (१०) दशम्याश्च वाध्वश्वः सुमित्रो बध्वश्वोऽदुधो वा ऋषयः ।

भग्नंष्टयना । (१-३-४. ६-१०) प्रथमाद्वितीयाचतुर्थानां षष्ठ्यादिषड्जानाञ्च गायत्री, (२) द्वितीयाया-

शकुमती पिपीलिकमप्या, (५) पञ्चम्याश्च विराज्ञापत्री छैन्दांसि ॥

अ॒ग्ने आ॑ या॒हि वी॒नये॑ गृ॒णाना॑ ह॒व्यदा॑नये । नि॒ होता॑ स॒त्सि ब॑र्हिषि ॥१॥

त्वम॑ग्ने य॒ज्ञाना॑ ह॒ता वि॒श्वेषा॑ ह॒तः । दे॒वैर्भिर्मानु॑षे जने ॥२॥

अ॒ग्निं द॑तं वृ॒णीमा॑हे ह॒ता वि॒श्ववे॑दसम् । अ॒स्य य॒ज्ञस्य॑ सु॒कतु॑म् ॥३॥

SĀMAVEDA — SAMHITA

PŪRVĀRCIKA: CHANDA ĀRCIKA

ĀGNEYA KĀṇḍA

Prathama Adhyāya

PRAPĀṬHAKA I: ARDHA I

Khaṇḍa I

Daśati 1

1. Agna ā yāhi vītaye grṇāno havyaadātaye.  
Ni hotā satsi barhisi.<sub>1</sub>  
(Cf. S. 660; Rv VI.16.10)
2. Tvam agne yajñānām hotā viśveṣām hitaḥ.  
Devebhir mānuṣe jane.<sub>2</sub>  
(Cf. S. 1474; Rv VI.16.1)
3. Agnim dūtam vṛṇīmahe hotāram viśvavedasam.  
Asya yajñasya sukratum.<sub>3</sub>  
(Cf. S. 790; Rv I.12.1; Av. XX.101.1)

**THE PŪRVĀRCIKA: CHANDA ĀRCIKA  
ĀGNEYA KAṆḌA (PARVA)**

**Adhyāya I**

**PRAPĀṬHAKA I: ARDHA I**

**Khaṇḍa I**

**Daśati I**

1. Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.<sub>1</sub>  
(Cf. S. 660; Ṛv VI.16.10)
2. O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind.<sub>2</sub>  
(Cf. S. 1474; Ṛv VI.16.1)
3. We accept adorable God as the messenger of all virtues, presiding over our sacred performances, and the source of all inspirations. We adore Him while we acclaim Him as the perfecter of benevolent deeds.<sub>3</sub>  
(Cf. S. 790; Ṛv I.12.1)

अ॒ग्निर्वृ॒त्राणि॑ ज॒ह्नुन॑द्वि॒णि॒स्युर्वि॒ष॒न्यया॑ । स॒मि॒द्धः शु॒क्र आ॒हुतः॑	॥४॥
प्रे॒ष्ठं वा अ॒तिथि॑ꣳ स्तु॒षे मि॒त्रमि॒व प्रि॒यम् । अ॒ग्ने रथं॑ न वे॒द्यम्	॥५॥
त्वं नो॑ अ॒ग्ने म॒होभिः॑ पा॒हि वि॒श्वस्या॑ अ॒रातेः॑ । उ॒त द्वि॒षो म॒र्त्यस्य॑	॥६॥
ए॒ह्य पु॒ ब्र॒वाणि॑ ते॒भ इ॒त्ये॒तरा॑ गि॒रः । ए॒भिर्व॒र्द्धास॑ इ॒न्दुभिः॑	॥७॥
आ ते॑ व॒त्सो म॒नो य॒मत्प॑र॒माच्चि॑त्सध॒स्थात् । अ॒ग्ने त्वा॑ का॒मये॑ गि॒रा	॥८॥
त्वा॒मग्ने॑ पु॒ष्करा॑द॒ध्यध॒र्वा नि॑र॒मन्य॑त । मूर्द्ध॑ना वि॒श्वस्य॑ वा॒घतः॑	॥९॥
अ॒ग्ने वि॒वस्व॑दा भ॒रास्म॑भ्यमू॒तये॑ म॒हे । दे॒वो ह्य॑सि॒ नो द॒शे	॥१०॥

- 4 Agnir vṛtrāṇi jaṁghanad dravinasyur vipanyayā.  
Samiddhah śukra āhutaḥ.<sup>4</sup>  
(Cf. S. 1396; Rv VI.16.34; Yv. XXX.111.9)
5. Preṣṭham vo atithim stuṣe mitram iva priyam.  
Agne ratham na vedyam.<sup>5</sup>  
(Cf. S. 1244; Rv VIII.84.1)
6. Tvam no agne mahobhiḥ pāhi viśvasyā arāteḥ.  
Uta dviṣo martyasya.<sup>6</sup>  
(Cf. Rv VIII.71.1)
- 7 Ehyū śu bravāṇi tegna itthetarā girāḥ.  
Ebhir vardhāsa indubhiḥ.<sup>7</sup>  
(Cf. S. 705; Rv VI.16.161; Yv. XXVI.13)
8. Ā te vatso mano yamat paramāc cit sadhasthāt.  
Agne tvām kāmaye girā.<sup>8</sup>  
(Cf. S. 1166; Rv VIII.11.7; Yv. XII.115)
- 9 Tvam agne puskarad adhyatharvā niramanthata.  
Mūrdhno viśvasya vāghataḥ.<sup>9</sup>  
(Cf. Rv VI.16.13; Yv. XV 22)
- 10 Agne vivasvadā bharasmabhyant ūtaye mahe.  
Devo hyasi no dśe.<sup>10</sup>

4. May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries.<sup>4</sup>  
(Cf. S. 1396; Rv VI.16.34)
5. I adore fire-divine, dear as a guest and loving as a friend, who brings us riches as if laden on a chariot.<sup>5</sup>  
(Cf. S. 1244; Rv VIII.84.1)
6. O adorable Lord, may you protect us by your greatness against all malignity and hatred of mortal man.<sup>6</sup>  
(Cf. Rv VIII.71.1)
7. O adorable Lord, may you be with us. We shall augment you with drops of divine love.<sup>7</sup>  
(Cf. S. 705; Rv VI.16.16)
8. O adorable Lord, may the dear young devotee draw your kind attention through his song, yearning to meet you even at your loftiest dwelling place.<sup>8</sup>  
(Cf. S. 1166; Rv VIII.11.7)
9. O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe.<sup>9</sup>  
(Cf. Rv VI.16.13)
10. O fire-divine, the destroyer of all kinds of ignorance, may you come to us for our effective protection. We clearly visualize your presence in your divine creation.<sup>10</sup>

( २ ) द्वितीया दक्षति:

(१-१०) दशार्चावा अस्या दक्षते: (१) पयसाया ऊच साङ्गिरसो विरूपः, (२) द्वितीयाया गतितो पाम्भेषः, (३, ४-५) कृतीयाष्टमीनवमीनां भास्वैः प्रयोगो बाह्वेस्पत्योऽग्निः पावको वा, (६) कृतुष्या वैश्वामिशो मयुष्यन्दाः, (७, ८) पञ्चमीसप्तम्योरात्रीर्गतिः गुनःशेषः ( कृत्रिमो वैश्वामिशो देवरातः ), (९) ऋष्याः काण्वो मेघातिथिः, (१०) दशम्याथ काण्वो वत्स ऊचयः । (१-५, ७-९) अथनादि-

चनसृणां सप्तम्यादितिसृणाञ्जग्निः, (१) पञ्चम्या ऊचः, (९) ऋष्या अहिर्मज्जः,  
(१०) दशम्याथ सूर्यो देवरातः । गायत्री उन्दः ॥

नमस्ते अ॒ग्ने ओ॒जसे गृ॒णन्ति दे॒व कृ॒ष्टयः । अ॒मैर॒मित्रम॑र्द॒य ॥१॥  
दू॒तं वो वि॒श्वेद॑सꣳ ह॒व्यवा॑हमम॒र्त्यम् । य॒जिष्ठ॑मृ॒ञ्जसे गि॑रा ॥२॥  
उ॒प त्वा जाम॑यो गि॒रा दे॑दि॒शती॑र्ह॒विष्कृ॑तः । वा॒योर॑नी॒के अ॑स्थिरन् ॥३॥  
उ॒प त्वाग्ने दि॒वेदि॑वे दो॒षाव॑स्तर्ह्यि॒या व॑यम् । नमो॑ भर॒न्त ए॒मसि ॥४॥  
जरा॑बोध तद्वि॒विद्धि वि॑शे॒विशे य॑ज्ञिया॒य । स्तोमꣳ रु॒द्राय॑ दृ॒शीक॑म् ॥५॥

## Khanda II

### Daśati 2

11. Namaste agna ojase grṇanti deva kṛṣṭayah.  
Amair amitram arddaya.<sub>1</sub>  
(Cf. S. 1648; Rv VIII.75.10)
12. Dūtam vo viśvavedasaṁ havyavāham amartyam.  
Yajisṭham rñjase girā.<sub>2</sub>  
(Cf. Rv IV.8.1)
13. Upa tvā jāmāyo giro dedisatīr haviṣkṛtaḥ.  
Vāyor anīke asthīran.<sub>3</sub>  
(Cf. S. 1570; Rv VIII.102.13)
14. Upa tvāgne dive-dive doṣāvastard dhiyā vāyam.  
Naṁo bharanta emasi.<sub>4</sub>  
(Cf. Rv I.1.7; Yv. III.22)
15. Jarābodha tad vividdhi viśe-viśe yajñiyāya.  
Stōmaṁ rudrāya dṛśīkam.<sub>5</sub>  
(Cf. S. 1663; Rv I.27.10)

## Khaṇḍa II

### Daśati 2

11. O divine adorable Lord, men sing reverent praises to you for the attainment of strength; may you destroy the enemy by strength.<sup>1</sup>  
(Cf. S. 1648; Ṛv VIII.75.10)
12. I propitiate with praise the omniscient Lord, the bestower of blessings, immortal, the ordainer, and the dispeller of gloom.<sup>2</sup>  
(Cf. Ṛv IV.8.1)
13. The sister hymns full of divine wisdom rise to you proclaiming your glories, they stand kindling you in the presence of cosmic vitality.<sup>3</sup>  
(Cf. S. 1570; Ṛv VIII.102.13)
14. Day and night, we approach you, Lord, with reverential homage through sublime thoughts and noble deeds.<sup>4</sup>  
(Cf. Ṛv I.1.7)
15. O cosmic Lord, earnest to prayers, may you enter into the spirit of our songs of praise for the completion of the sacrifice that benefits all mankind.<sup>5</sup>  
(Cf. S. 1663; Ṛv I.27.10)



प्रति त्वं चान्मध्वरं गोपीथाय प्र ह्वयेसे । मरुद्भिर्ऋ आ गहि ॥६॥  
 अश्वं न त्वा वारयन्तं वन्दध्या अग्निं नमोभिः । सम्राजन्तमध्वराणाम् ॥७॥  
 ओर्वभृगुवच्छुचिमभवानवदा हुवे । अग्निं समुद्रवाससम् ॥८॥  
 अग्निमिन्धानो मनसा धियं सचेतं मर्त्यः । अग्निमिन्धे विवस्वभिः ॥९॥  
 आदित्यन्नस्य रेतसो ज्योतिः पश्यन्ति वासरम् । परो यदिध्यते दिवि ॥१०॥

16. Prati tyam cārum adhvaram gopīthāya pra hūyase.  
Marudbhīr agna ā gahi.<sup>6</sup>  
(Cf. Rv I.19.1)
17. Aśvam na tvā vāravantam vandadhyā agnim namobhiḥ  
Samrājantam adhvarāṇām.<sup>7</sup>  
(Cf. S. 1634; Rv I.27.1)
18. Aurvabhrguvac chucim apnavānavad ā huve.  
Agnim samudravāsasam.<sup>8</sup>  
(Cf. Rv VIII.102.4)
19. Agnim indhāno manasā dhiyam saceta martyaḥ.  
Agnim indhe vivasvabhiḥ.<sup>9</sup>  
(Cf. Rv VIII.102.22)
20. Āditi pratnasya retaso jyotiḥ pasvanti vasaram  
Paro yad idhyate divi.<sup>10</sup>  
(Cf. Rv VIII 6.30)

16. Earnestly we invoke you to dwell in the innermost chambers of our heart, to accept our loving devotions to you. Please come to us, O adorable God, with your vital forces.<sup>6</sup>  
(Cf. Rv I.19.1)
17. With deep reverence, we express our obligations to the virtues of the fire-divine, the sovereign Lord of fire-rituals, whose flames resemble the hairy tail of a horse (to drive away worms and insects).<sup>7</sup>  
(Cf. S. 1634; Rv I.27.1)
18. The one who is like an austere sage and like an honest toiler, such a pure fire divine pervading the entire space of firmament, I invoke.<sup>8</sup>  
(Cf. Rv VIII.102.4)
19. Let a man, when he kindles the inner fire of enlightenment, complete the performance with a devout mind; let him do this with the guidance of the elders adept in this secret.<sup>9</sup>  
(Cf. Rv VIII.102.22)
20. Then, verily, they see the refulgence of primeval seed, kindled on yonder side of heaven.<sup>10</sup>  
(Cf. Rv VIII.6.30)

## ( ३ ) तृतीया दशतिः

- (१-१४) चतुर्विंशत्या मस्या दशतिः (१) प्रयमाया ऊचो आर्गवः प्रधोगो वाहेस्पत्योऽग्निः पापको वा, (२, ५) द्वितीयापञ्चम्योर्वाहेस्पत्यो भरद्वाजः, (३, १०) तृतीयादशम्योर्गौतमो वामदेवः, (४, ६) चतुर्थोपष्टयोर्महा-  
 वरुणो एलिष्ठः, (५) सप्तम्या माद्विरसो विरूपः, (८) अष्टम्या माशीर्गतिः मुनःशेषः, (९) नवम्या आत्रेयो  
 गोपवनः सप्तवभिर्वा, (११) एकादश्याः कण्वः प्रस्कण्वः, (१२) द्वादश्याः क्षण्यो मेवातिथिः,  
 (१३) त्रयोदश्या धाम्मरीषः सिन्धुदीपः, (१४) चतुर्दश्याश्च कान्य उक्षना ऊचयः । (१-३, ५-१०,  
 १२, १४) प्रयमादिदशस्य पञ्चम्यादिषण्णां द्वादशीचतुर्दशयोश्चाग्निः, (४) चतुर्ध्या अग्नी  
 रक्षोहा, (११) एकादश्याः सूर्यः, (१३) त्रयोदश्याश्चापो देवताः । (१) प्रयमाया विराट्  
 गायत्री, (२-१४) द्वितीयादिषणोदशानाञ्च गायत्री छन्दसी ॥

अग्निं वो वृधन्तमध्वराणां पुरुस्तमम् । अच्छा नप्त्रे सहस्वते ॥१॥  
 अग्निस्तिग्मेन शोचिषा य॒स॒सि॒श्वं न्या॒त्रिण॑म् । अग्निर्नो व॒स॒ते रयि॑म् ॥२॥  
 अग्ने मृ॒ढ म॒हा॒स्र अ॒स्य॒य आ दे॒वयु॑ जनम् । इ॒येथ॑ वहि॒रास॑दम् ॥३॥  
 अग्ने र॒क्षा णो अ॒स्र॒हसः॑ प्रति॒ स दे॒व री॑षतः । तपि॒ष्ठैर॒जरो द॒ह ॥४॥

## Khaṇḍa III

## Daśati 3

21. Agnim vo vṛdhantam adhvarāṇām purūtamam.  
 Acchā naptre sahasvate.<sub>1</sub>  
 (Cf. S. 946; Rv VIII.102.7)
22. Agnis tigmena śociṣā yaṁśad viśvam nyatṛīnam.  
 Agnir nno vaṁsate rayim.<sub>2</sub>  
 (Cf. Rv VI.16.28; Yv. XVII.16)
23. Agne mṛḍa mahāṁ asyaya ā devayum janam.  
 Iyetha bārhir āsadam.<sub>3</sub>  
 (Cf. Rv IV.9.1.)
24. Agne rakṣā ṇo anṛhasaḥ prati sma deva rīṣataḥ.  
 Tapisthair ajaro daha.<sub>4</sub>  
 (Cf. Rv VII.15.13)

**Khaṇḍa III****Daśati 3**

21. At our solemn spiritual accomplishments, free from all tints of violence, I invoke the fore-most adorable Lord for the spiritual fire of inner enlightenment ever growing strong. May he bless us with noble feelings — the valiant progeny of inner consciousness.<sup>1</sup>  
(Cf. S. 946; Ṛv VIII.102.7)
22. May the Lord, with His sharp flame, cast down each destructive devourer; may he grant us precious treasures.<sup>2</sup>  
(Cf. Ṛv VI.16.28)
23. O adorable Lord, make us happy. Supreme in your power. May you come to the pious devotees and be enshrined in his heart.<sup>3</sup>  
(Cf. Ṛv IV.9.1)
24. Preserve us, O adorable Lord, from inequity. O eternal Lord, exempt us from decay and consume our sins with your blazing flames.<sup>4</sup>  
(Cf. Ṛv VII.15.13)

अग्ने यु॒ङ्क्त्वा॑ हि॒ ये तवा॑श्वासो दे॒व सा॑धवः । अ॒रं वह॑न्त्याश॒वः ॥५॥  
 नि॒ त्वा नक्ष्य॑ वि॒स्पते॑ द्युमन्त॑ धीमहे॒ वयम् । सु॒वीर॑म॒ग्न आ॑हुत ॥६॥  
 अ॒ग्निर्मूर्धा॑ दि॒वः ककु॑त्पतिः पृथि॒व्या अ॑यम् । अ॒पां रेता॑ंसि जि॒न्वति ॥७॥  
 इम॑मु पु॒ त्वमस्मा॑कं स॒नि गाय॑त्रं न॒व्यांस॑म् । अ॒ग्ने दे॒वेषु॑ प्र वोचः ॥८॥  
 तं त्वा गो॑पव॒नो गिरा॑ जनि॒ष्ठद॑ग्ने अ॒ङ्गिरः॑ । स पा॑वक श्रु॒धौ हव॑म् ॥९॥  
 परि॑ वा॒जपा॑तिः क॒विरग्नि॑र्हव्या॒न्यक्र॑मीत् । द॒धद्र॑त्नानि दा॒शुषे॑ ॥१०॥

25. Agne yuṁkṣvā hi ye tavāśvāso deva sādhaveḥ.  
 Aram vahantyāśavah.<sup>5</sup>  
 (Cf. S. 1383; Rv VI.16.43; Yv. XIII.36)
26. Ni tvā nakṣya viśpate dyumantam dhīmahe vayam.  
 Suvīram agna āhuta.<sup>6</sup>  
 (Cf. Rv VII.15.7)
27. Agnir mūrdhā divaḥ kakutpatiḥ pṛthivyā ayam.  
 Apāṁ retāṁsi jinvaṭi.<sup>7</sup>  
 (Cf. S. 1532; Rv VIII.44.16; Yv. III.12; XIII.14; XV.20)
28. Imamū śu tvam asmākam sanim gāyatram navyāṁsam.  
 Agne deveṣu pra vocaḥ.<sup>8</sup>  
 (Cf. S. 1497; Rv I.27.4)
29. Tam tvā gopavano girā janiṣṭhad agne aṁgiraḥ.  
 Sa pāvaka śrudhī havam.<sup>9</sup>  
 (Cf. Rv VIII.74.11)
30. Pari vājapatiḥ kavir agnir havyānyakramīt.  
 Dadhad ratnāni dāśuṣe.<sup>10</sup>  
 (Cf. Rv IV.15.3; Yv. XI.25)

25. Harness, O divine Lord, your well-trained fast-moving horses in your chariot, who bear you quickly to bless us in our desired ends.<sup>5</sup>  
(Cf. S. 1383; Rv VI.16.43)
  
26. O the approachable, the protector of people, the divine, the adorable, the one invoked by all, we enshrine you, the resplendent, the rightly glorified, in our heart.<sup>6</sup>  
(Cf. Rv VII.15.7)
  
27. The fire-divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life.<sup>7</sup>  
(Cf. S. 1532; Rv VIII.44.16)
  
28. O adorable God, may you distribute to Nature's agents the essence of our devout offerings and awaken in our hearts the wisdom indicated in the newest chants of hymn.<sup>8</sup>  
(Cf. S. 1497; Rv I.27.4)
  
29. O Lord, ever and everywhere approachable, and purifier, kindly listen to our earnest prayers. The sage of the secret lore always refers to you as the generous giver of sustenance in his sweet devotional compositions.<sup>9</sup>  
(Cf. Rv VIII.74.11)
  
30. The adorable Lord, the fire of enlightenment, accepts the devotional offerings from the wise and adept people, and blesses the offerers with precious spiritual gifts.<sup>10</sup>  
(Cf. Rv IV.15.3)

उ॒दु त्वं जा॒तवे॒दसं दे॒वं वह॑न्ति के॒तवः । दृ॒शे विश्वा॑य सूर्य॑म् ॥११॥  
 कवि॑म॒ग्निमु॒प स्तु॒हि सत्य॑ध॒र्माण॑म॒ध्वरे । दे॒वम॑मी॒वचा॑तनम् ॥१२॥  
 शं नो॑ दे॒वीर॑भि॒ष्टये॑ शं नो॑ भवन्तु पी॒तये॑ । शं यो॑र॒भि स्र॑वन्तु नः ॥१३॥  
 कस्य॑ नूनं॒ परी॑णसि धियो॒ जिन्व॑सि सत्पते । गो॒पाता॑ यस्य ते गिरः ॥१४॥

31. Udu tyam jātavedasam devam vahanti ketavaḥ.  
 Dr̥ṣe viśvāya sūryam.<sup>11</sup>  
 (Cf. Rv I.50.1; Yv. VII.41; VIII.41; XXXIII.31; Av  
 XIII.2.16; XX.47.13)
32. Kavim agnim upa stuhi satyadharmāṇam adhware.  
 Devam amivacātanam.<sup>12</sup>  
 (Cf. Rv I.12.7)
33. Śam no devīr abhiṣṭaye śam no bhavantu pītaye.  
 Śam yor abhi sravantu naḥ.<sup>13</sup>  
 (Cf. Rv X.9.4; Yv. XXXVI.12; Av. I.6.1)
34. Kasya nūnam parīṇasi dhiyo jinvasi satpate.  
 Gaśātā yasya te girāḥ.<sup>14</sup>  
 (Cf. Rv VIII.84.7)

( ४ ) चतुर्थी दशतिः

(१-१०) दशर्चाया अग्न्या दशतेः (१, ३, ७) प्रथमाकृतीयासप्तमीनामृचां बार्हस्पत्यः शंनुस्तृणपाणिः, (२, ५, ८-९) द्वितीयापश्चम्यहमीनवमीनां प्राग्वहो अग्नेः, (५) चतुर्थ्यां मैत्रावरुणो वसिष्ठः, (६) षष्ठ्या कश्यपः प्रत्यक्षः, (१०) दशम्या धार्मिष्ठ्यः सोमर्किष्ठ्यः । (१-५, ७-१०) प्रथमादिपञ्चानां समन्वादि-  
 चतुष्पादाग्निः, (६) षष्ठ्या ध्यान्युपसो देवताः । वृहती ऋचः ॥

यज्ञाय॑ज्ञा वो अ॒ग्नये॑ गिरा॒गिरा च॑ दक्ष॑से ।

प्र॒प॒ वय॑ममृते जा॒तवे॒दसं प्रि॒ये मि॒त्रं न श॑सिषम् ॥१॥

#### Khanda IV

#### Daśatī 4

35. Yajñāyajñā vo agnaye girāgirā ca dakṣase.  
 Prapra vayam amṛtam jātavedasam priyam mitran na  
 śaśsiṣam.<sup>1</sup>  
 (Cf. Ś. 703; Rv VI.48.1; Yv. XXVII.42)

31. The banners of glory speak high of the effulgent God, who knows all that lives, that all may look on him.<sup>11</sup>  
(Cf. Ṛv I.50.1)
32. May we worship, the all-wise, the all-knowing and the supreme sustainer of eternal laws. He is the one who destroys evils, apparent or concealed, through His supreme goodness.<sup>12</sup>  
(Cf. Ṛv I.12.7)
33. May the divine favours of our omnipresent Lord be propitious to us, for the fulfilment of desires, and for our enjoyment. Let them shower on us well-being and fearlessness.<sup>13</sup>  
(Cf. Ṛv X.9.4)
34. O Lord of the universe, tell me, whose offerings and songs delight you the most and whose prayers are acceptable to you as the best to grant him wealth and wisdom.<sup>14</sup>  
(Cf. Ṛv VIII.84.7)

### **Khaṇḍa IV**

#### **Daśati 4**

35. At every benevolent selfless work, let us glorify our adorable Lord. With reiterated eulogies to obtain the inner strength. May we glorify Him, the immortal, the cognizant of all that has come into existence as our dear friend.<sup>1</sup>  
(Cf. S. 703; Ṛv VI.48.1)



पाहि नो अग्न एकया पाह्युत द्वितीयया ।  
 पाहि गीर्भिस्तिष्ठभिर्वाजी पते पाहि चतस्रभिर्वसो ॥२॥  
 बृहद्भिरग्ने अर्चिभिः शुक्रेण देव शोचिषा ।  
 भग्द्वाजे समिधानो यविष्ठ्य रेवत्पावक दीदिहि ॥३॥  
 त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।  
 यन्तारो ये मघवानो जनानामूर्व दयन्त गोनाम् ॥४॥  
 अग्ने जरितर्विस्पतिस्तपानो देव रक्षसः ।  
 अप्रोषिवानृहपते महा५ असि दिवस्पायुर्दुरोणयुः ॥५॥  
 अग्ने विवस्वदुषसश्चित्र५ राधो अमर्त्य ।  
 आ दाशुषे जातवेदो वहा त्वमद्या देवा५ उपबुधः ॥६॥

36. Pāhi no agna ekayā pāhyūta dvitīyayā.  
 Pāhi gīrbhis tiṣṭrbhir ūrjām pate pāhi catasrbhir vaso.<sup>2</sup>  
 (Cf. S. 1544; Rv VIII.60.9; Yv. XXVII.43)
37. Bṛhadbhir agne arcibhiḥ śukraṇa deva śociṣā.  
 Bharadvāje samidhāno yaviṣṭhya revat pāvaka dīdihi.<sup>3</sup>  
 (Cf. Rv VI.48.7)
38. Tve agne svāhuta priyāsaḥ santu sūrayaḥ.  
 Yantāro ye maghavāno janānām ūrvam dayanta  
 gonām.<sup>4</sup>  
 (Cf. Rv VII.16.7; Yv. XXXIII.14)
39. Agne jaritar viśpatis tapāno dava rakṣasaḥ.  
 Aproṣivān gr̥hapate mañāñ asi divaspāyur duronayuh.<sup>5</sup>  
 (Cf. Rv VIII.60.19)
40. Agne vivasvad uṣasaś citram rādho amartya.  
 Ā dāśuṣe jātavedo vahā tvamadyā devān uṣarbudhaḥ.<sup>6</sup>  
 (Cf. S. 1780; Rv I.44.1)

36. O adorable Lord, protect us through the first, protect us through the second hymn, protect us through three hymns, and through four of them. O Lord of energy, O Lord of riches.<sup>2</sup>  
(Cf. S. 1544; Rv VIII.60.9)
37. O divine, ever-young, resplendent fire-divine, when kindled by the bearers of wisdom, you shine with many radiant attributes and pure radiance. O resplendent purifier, conferring riches upon us, ever continue to shine in our inner consciousness.<sup>3</sup>  
(Cf. Rv VI.48.7)
38. O adorable, piously invoked Lord, may those learned scholars be dear to you; may they, the distinguished persons, be also dear to you who are bounteous, opulent, and who generously surrender to you the sensualities of the sense organs to you.<sup>4</sup>  
(Cf. Rv VII.16.7)
39. O divine-fire, worthy of laudation, you are the guardian of men and destroyer of evil forces. You are powerful and 'never-absent' helper of the worshipper in his house, and you are the sustainer of the realm of enlightenment, ever-present there.<sup>5</sup>  
(Cf. Rv VIII.60.19)
40. O adorable God, you have perfect knowledge of everything manifested or obscure; may the intellect of your devotees get new light with the coming of every dawn in the morning; may you also bring to this place all Nature's bounties, appearing along the morning dawn.<sup>6</sup>  
(Cf. S. 1780; Rv I.44.1)

त्वं नश्चि॒त्रं क॒त्या वसो॑ राधा॒ंसि चोदय॑ ।  
 अस्य॑ राय॒स्त्वमग्ने॑ रथी॒रसि॑ वि॒दा गा॒धं तु॒चे तु नः॑ ॥७॥  
 त्वमि॒त्सप्र॒था अ॒स्यग्ने॑ त्रात॒कृतः॑ कविः ।  
 त्वां वि॒प्रासः॑ समि॒धान॑ दी॒दिव॑ आ वि॒वास॑न्ति वे॒धसः॑ ॥८॥  
 आ नो॑ अग्ने॒ वयोवृ॑ध॒स्य॑ रवि॑ पाव॒कं श॒स्यम् ।  
 रा॒स्वा च न॑ उप॒माते॑ पु॒रुस्पृ॑ह॒स्य॑ सु॒नीती॑ सु॒यश॑स्तरम् ॥९॥  
 यो वि॒श्वा द॑यते वसु॒ होता॑ म॒न्द्रो जना॑नाम् ।  
 म॒धोर्न पा॒त्रा प्र॑थ॒मान्य॑स्मै प्र॒ स्तोमा॑ यन्त्व॒मग्ने॑ ॥१०॥

41. Tvan naścitraṃ ūtyā vaso rādhāṁsi codaya.  
 Asya rāyas tvam agne rathīr asi vidā gādham tuce tu nah.<sup>7</sup>  
 (Cf. S. 1623; Rv VI.48.9)
42. Tvam it saprathā asyagne trātar rtaḥ kavīḥ.  
 Tvām viprāsaḥ samidhāna dīdiva ā vivāsanti vedhasaḥ.<sup>8</sup>  
 (Cf. Rv VIII.60.5)
43. Ā no agne vayovṛdhaṁ rayim pāvaka śṁsasyam.  
 Rāsvā ca na upamāte puruspr̥haṁ sunīti suyaśastaram.<sup>9</sup>  
 (Cf. Rv VIII.60.11)
44. Ye viśvā dayate vasu hotā mandro janānām.  
 Madhor na pātra prathamānyasmai pra stomā yantvagnaye.<sup>10</sup>  
 (Cf. S. 1583; Rv VIII.103.6)

41. O wonderful Lord, giver of homes and shelter, encourage us by your protection, and by rewarding riches. You are the conveyer, O adorable Lord, of earthly wealth; may you quickly bestow safety and respect to our children.<sup>7</sup>  
(Cf. S. 1623; Rv VI.48.9)
42. O adorable fire-divine, you are truthful, the seer and widely-spread; O kindled refulgent Lord, the devotees invoke you that you come to them and bless each and everyone of them.<sup>8</sup>  
(Cf. Rv VIII.60.5)
43. O purifying Lord, bestow upon us excellent wealth, the augmenter of food. Bestow upon us, O wealth-giver, that wealth of wisdom which all crave and which is glorious and which brings its own fame and glory.  
(Cf. Rv VIII.60.11)
44. May our praises and devotional songs like the principal cups of the exhilarating elixir, proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men.<sup>10</sup>  
(Cf. S. 1583; Rv VIII.103.6)



**Khaṇḍa V****Daśati 5**

45. I invoke you with this hymn, O adorable Lord, the imperishable in energy, loving, wisest, unobstructed, served with sacrifices free from violence and personal hatred and the immortal messenger of everyone.<sup>1</sup>  
(Cf. S. 749; Rv VII.16.1)
46. You, O Fire, lie dormant and invisible within your mother's womb, the attrition stick or wood, churned and kindled by the fire-technician. Unweariedly, you after burning carry the combustion products of the house-fire to distant places; and thus, you, O terrestrial fire, occupy a high position among Nature's bounties.<sup>2</sup>  
(Cf. Rv VIII.60.15)
47. Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is definitely the noblest and wisest, and is the furtherer of the works of pious men.<sup>3</sup>  
(Cf. S. 1515; Rv VIII.103.1)
48. The spiritual fire is the prime force of this cosmic sacrifice. The dark clouds of consciousness and mind are the first to be taken care of. I invoke with holy verse the vital principals, the masters of sacred knowledge and other Nature's bounties for our much desired protection.<sup>4</sup>  
(Cf. Rv VIII.27.1)

अ॒ग्नि॒मौ॒दि॒श्व॒ाव॒से गा॒थाभिः॑ शी॒र॒शा॒चि॒प॒म् ।  
 अ॒ग्नि॒र॒ रा॒ये पु॒रु॒मी॒ढा श्रु॒तं न॒रो॒ग्निः सु॒दी॒तये॑ छ॒दिः ॥५॥  
 श्रु॒धि श्रु॒त्कर्ण॑ व॒ह्निभि॑र्दे॒वैर॒ग्ने स॒या॒व॒भिः ।  
 आ॒ सी॒दतु॑ व॒र्हि॒षि मि॒त्रा अ॒र्य॒मा प्रा॒त॒र्या॒व॒भि॒र॒ध्व॒रे ॥६॥  
 प्र॒ दे॒वो॒दा॒सो अ॒ग्नि॒दे॒व इन्द्रो॑ न म॒ज्म॒ना ।  
 अनु॑ मा॒तरं॑ पृथि॒र्वी वि॒ वा॒यु॒ते त॒स्यो ना॒क॒स्य श॒र्मणि॑ ॥७॥  
 अध॑ ज्मा॒ अध॑ वा दि॒वो बृ॒ह॒तो रो॒चना॑दधि ।  
 अ॒या व॒र्द्ध॒स्व त॒न्वा गि॒रा म॒मा जा॒ता सु॒क्र॒तो पृ॒ण ॥८॥  
 का॒य॒मा॒नो व॒ना त्वं॑ यन्मा॒त॒र॒ज॒ग॒न्नपः॑ ।  
 न त॒त्त अ॒ग्ने प्र॒मृ॒प नि॒व॒र्त॒नं यद्दे॑रे स॒न्नि॒ह्य॒भुवः॑ ॥९॥

49. Agnim īdiśvāvase gāthābhiḥ śīraśocīsam.  
 Agnim rāye purumīḍha śrutam naro'gniḥ sudītaye  
 chardih.<sup>5</sup>  
 (Cf. Rv VIII.71.14; Av. XX.103.1)
50. Śrudhi śrutkarṇa vahnibhir devair agne sayāvabhiḥ.  
 A sīdatu barhiṣi mitro aryamā prātaryāvabhir adhware<sup>6</sup>  
 (Cf. Rv I.44.13; Yv. XXXIII.15)
51. Pra daivodaso agnir deva indro na majmanā.  
 Anu mātaram prthivīm vi vāvṛte tasthau nākasya  
 śarmani.<sup>7</sup>  
 (Cf. S. 1577; Rv VIII.103.2)
52. Adha jmo adha vā divo brhato rocanād adhi.  
 Ayā vardhasva tanvā girā mamā jātā sukrato pṛṇa.<sup>8</sup>  
 (Cf. Rv VIII.1.18)
53. Kāyamāno vanā tvamyan mātṛ ajagann apah.  
 Na tatte agne pramse nivarttanam yad dūre sann  
 ihābhuvah<sup>9</sup>  
 (Cf. Rv III.9.2)

49. Solicit with your hymns for protection the adorable fire-divine, whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper. The other devotees are praising that far-famed one on their own behalf. May you recommend to the same fire-divine for a house to me, his devotee.<sup>5</sup>  
(Cf. Ṛv VIII.71.14)
50. O adorable God, may you with your divine ears, please listen to my prayers. Let Nature's bounties like the sun and the morning breeze and other morning glories appear and gracefully participate in the sacred performance of worship.<sup>6</sup>  
(Cf. Ṛv I.44.13)
51. Fire-divine when invoked during the sun-shine runs around the mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven.<sup>7</sup>  
(Cf. S. 1577; Ṛv VIII.103.2)
52. Whether you come from earth or from the interspace, or from the lustre of the lofty heaven, please be magnified by listening to our prayers. O Lord of good deeds, you fulfil the aspirations of our people.<sup>8</sup>  
(Cf. Ṛv VIII.1.18)
53. You go up to motherly cosmic ocean through your love to stay in the woods, O cosmic fire, your carrying away so far has now become unbearable. So, in a moment, may you come to be with us to stay afar.<sup>9</sup>  
(Cf. Ṛv III.9.2)



नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते ।  
 दीदथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः ॥१०॥  
 ॥ इति प्रथमस्यार्धः अष्टादशः ॥

54. Ni tvām agne manur dadhe jyotirjanāya śaśvate.  
 Didetha kanva ṛtajāta ukṣito yam namasyanti kṛṣṭayah. 10  
 (Cf. Rv I.36.19)

Here ends Khaṇḍa V of Adhyāya I, and also ends Ardha  
 I and Daśati 5 of Prapāṭhaka I.

( १ ) पक्षी दद्याति:

(१-८) अष्टर्चाया अस्या दत्तते: (१. ७) प्रथमासप्तम्योर्ज्योतिर्जावल्गो वसिष्ठः, (२-३, ५) द्वितीयाद्वितीया-  
 पक्षमीनां वीरः कण्वः, (४) चतुर्थ्या आङ्गिरसः सोमरिः, (६) षष्ठ्याः काल्य ऊक्षितः, (८) अष्टम्याश्च  
 गार्ग्यनो विश्वामित्र ऋषयः । (१, ४-८) प्रथमायाश्चतुर्थ्याद्विष्वक्ताज्याग्निः, (२) द्वितीयाया  
 ब्रह्मणस्पतिः, (३) तृतीयायाश्च सूर्यो देवताः । इहती छन्दः ॥

देवा वा द्रविणोदाः पूर्णा विवद्वासिचम् ।  
 उद्वा सिन्धुध्वमुप वा पृणध्वमादिद्वौ देव ओहते ॥१॥  
 प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूरता ।  
 अच्छा वीरं नयं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥२॥

## PRAPĀṬHAKA I: ARDHA II

### Khaṇḍa VI

#### Daśati 6

55. Devo vo Draviṇodāḥ pūrṇām vivaṣṭvāsīcam.  
 Udvā siñcadhvam upa vā pṛṇadhvam ādid vo deva  
 ohate. 1  
 (Cf. S. 1513; Rv VII.16.11)
56. Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā.  
 Acchā vīram naryam pañktirādhāsam devā yajñam  
 nayantu naḥ. 2  
 (Cf. Rv I.40.3; Yv. XXXIII.89; XXXVII.7)

54. O fire within, mind has detained you to impart light to entire sense organs and vital systems. Born out of the eternal law and satiated with oblations, you have been kindled for the sake of enriching wisdom, revered by our people.<sup>10</sup>  
(Cf. Ṛv. I. 36.19)

Here ends Khaṇḍa V of Adhyāya I, and also ends Ardha I and Daśati 5 of Prapāṭhaka I.

## PRAPĀṬHAKA I: ARDHA II

### Khaṇḍa VI

#### Daśati 6

55. The divine Lord, the giver of wealth, desires the ladle filled full with butter. Pour out the contents and replenish the vessel, and then He, the divine will convey your offerings to Nature's bounties.<sup>1</sup>  
(Cf. S. 1513; Ṛv VII.16.11)
56. May the high preceptor come to us. May brilliant divine virtue come to us. May Nature's bounties lead us to glory and drive away every adversary, and help us in the cause, beneficial to man, and measures leading to respectable prosperity.<sup>2</sup>  
(Cf. Ṛv I.40.3)

ऊ॒र्ध्वे ऊ॒ पु ण॒ उ॒त्तये॑ ति॒ष्ठा दे॒वो न॑ स॒विता॑ ।  
 ऊ॒र्ध्वो वा॒जस्य॑ स॒निता॑ यद॒ङ्गिभिर्वा॑घ॒द्भिर्वि॒ह्वया॑महे ॥३॥  
 प्र॒ यो रा॒ये नि॒नीषा॑ति म॒र्तो य॑स्ते व॒सो दा॑शत् ।  
 स॒ वी॒रं ध॑त्त अ॒ग्न उ॒क्थ॑श॒सिने॑ त्मना॒ सह॑स्रपोषि॒णम् ॥४॥  
 प्र॒ वो य॒ह्य पु॒रु॒णां वि॒शां दे॒वय॑तीनाम् ।  
 अ॒ग्निं स॒क्त॒भिर्व॒चोभि॑र्वृ॒णीम॑ह॒ यं स॒मिद॑न्य इ॒न्धते॑ ॥५॥  
 अ॒यम॑ग्निः सु॒वीर्य॑स्ये॒शो हि॑ सौ॒भग॑स्य ।  
 रा॒य ई॒शो स्व॑पत्यस्य॒ गोम॑त ई॒शो वृ॒त्रह॑थानाम् ॥६॥  
 त्वम॑ग्ने गृ॒हप॑तिस्त्व॒ होता॑ नो अ॒ध्वरे॑ ।  
 त्वं पो॑ता वि॒श्ववा॑र प्र॒चेता॑ य॒क्षि या॑सि च॒ वार्य॑म् ॥७॥

57. Ūdhva ū ṣu na ūtaye tiṣṭhā devo na savitā.  
 Ūrdhvo vājasya sanitā yadaṅgibhir vāghadbhir  
 vihvayāmahe.<sup>3</sup>  
 (Cf. Rv I.36.13; Yv. IX.42)
58. Pra yo rāye ninīṣati marṭto yaste vaso dāśat.  
 Sa vīram dhatte agna ukthaśamśinam tmanā  
 sahasrapoṣinam.<sup>4</sup>  
 (Cf. Rv VIII.103.4)
59. Pra vo yahvam puruṇām viśām devayatīnām.  
 Agniṁ sūktebhir vacobhir vṛṇīmahe yañ samidanya  
 indhate.<sup>5</sup>  
 (Cf. Rv I.36.1)
60. Ayam agniḥ suvīryasyeśe hi saubhagasya.  
 Rāya īśe svapatyasya gomata īśe vṛtrahathānām.<sup>6</sup>  
 (Cf. Rv III.16.1)
61. Tvam agne grhapatis tvam hotā no adhvare.  
 Tvam potā viśvavāra pracetā yakṣi yāsi ca vāryam.<sup>7</sup>  
 (Cf. Rv VII.16.5)

57. Be up to protect us, like the sun capable of healing, please rise; you are the giver of food and we invoke you with devotion and earnestness.<sup>3</sup>  
(Cf. Ṛv I.36.13)
58. O fire-divine, bestower of dwellings, the mortal whom you wish to live with opulence and who presents offering to you is rewarded to possess a son who is brave and reciter of hymns, and lord of great wealth.<sup>4</sup>  
(Cf. Ṛv VIII.103.4)
59. We sincerely implore with sacred hymns the adorable God, whom the sages who desire to lead divine life, have been worshipping from time immemorial, for the fulfilment of noble desires.<sup>5</sup>  
(Cf. Ṛv I.36.1)
60. This adorable God is the Lord of heroic strength and verily of good fortune. He is the Lord of wealth and giver of progeny and cattle; He commands the forces which repel evils.<sup>6</sup>  
(Cf. Ṛv III.16.1)
61. O fire-divine, you are the head of the family. You are the invoker in our benevolent actions. O Lord of all boons, you are the preserver, and all-knowing. You convey the oblations to other bounties and enjoy yourself.<sup>7</sup>  
(Cf. Ṛv VII.16.5)

संखायस्त्वा ववृमाहे देवं मर्तास ऊतये ।  
 अपां नपातꣳ सुभगꣳ सुदꣳससꣳ सुप्रतूर्तिमनेहसम् ॥८॥

62. Sakhāyas tvā vavṛmahe devam martāsa ūtaye.  
 Apām napātaṁ subhagaṁ sūdaṁsasam supratūrttim  
 anehasam. 8  
 (Cf. Rv III.9.1)

( ७ ) सामी दशतिः

- (१-१०) दशर्षाया अस्या दशतिः (१) प्रथमाया ऋष आर्चनानसः श्यावासः, (२) द्वितीयाया माहिहव्य उपस्तुतः,  
 (३) तृतीयाया शर्मदेव्यो बृहदुक्थः, (४) चतुर्थ्यां आङ्गिरसः कुस्तः, (५-९) पञ्चमीषष्ठयोर्बाह्वस्त्यो भद्रावः,  
 (७) सप्तम्या गौतमो यामदेवः, (८, १०) अष्टमीदशम्योर्मेधावरुयो वसिष्ठः, (९) नवम्याश्च त्वाष्ट्रिणिनिता  
 आत्पत्तिनो वा ऋषयः । (१-४, ६, ९-१०) प्रथमादिषतसृषां षष्ठीनवमीदशमीनामाङ्गिः, (९) पञ्चम्या  
 भर्षिर्विधानः, (७) सप्तम्या रुद्रः, (८) अष्टम्या धारन्युपसी देवताः । (१, ३, ५-९) प्रथमादूर्तीययोः  
 पञ्चम्यादिषत्तानाञ्च त्रिष्टुप्, (२, ४) द्वितीयाचतुर्थ्योर्विगती,  
 (१०) दशम्याश्च विगद्वायवी कन्दर्पि ।

आ जुहोता हविषा मर्जयध्वं नि होतारं गृहपतिं दधिध्वम् ।  
 इडस्पदे नमसा रातहव्यꣳ सपर्यता यजतं पस्त्यानाम् ॥९॥  
 चित्र इच्छिशोस्तरुणस्य वक्षथो न यो मातरावन्वेति धातवे ।  
 अनुधा यदजीजनदधा चिदा ववक्षत्सद्यो महि दूत्यां चरन् ॥१०॥

## Khaṇḍa VII

### Daśati 7

63. Ā juhotā haviṣā marjayadhvam ni hotāram gr̥hapatim  
 dadhidhvam.  
 Iḍaspade namasā rātahavyaṁ saparyatā yajatam  
 pastyānām. 1
64. Citra icchīśostarunasya vakṣatho na yo mātaraṁvaveti  
 dhātave.  
 Anūdhā yadajī janadadhā cidā vavakṣatsadyo mahi  
 dūtyām caran. 2  
 (Cf. Rv X.115.1)

62. We as your mortal friends choose you, the divine, for our protection. You are imperishable life-force suspicious, performer of benevolent deeds, the best guide and sinless and as such take us across the miseries.<sup>8</sup>  
(Cf. Rv III.9.1)

## **Khaṇḍa VII**

### **Daśati 7**

63. May you, O devotees, invoke the fire-divine and offer to Him spiritual devotions, free from blemishes, and purify your heart. May you establish this protector of the house-hold, at the sacred place of worship and along with your offerings surrender to Him with reverence.<sup>1</sup>
64. Wonderful is the conveying capacity of this tender infant (i.e. of the fire-divine in carrying oblations to distances); he does not come to his parents to drink; indeed the udderless heaven and earth have given him birth. He immediately (and directly) bears oblations to Nature's bounties; he is verily their messenger, and he fulfils this office with eagerness.<sup>2</sup>  
(Cf. Rv X.115.1)

इदं त एकं परं ऊ त एकं तृतीयेन ज्योतिषा सं विशस्व ।  
 संवेशनस्तन्वे चोद्रेधि प्रियो देवानां परमे जनित्रे ॥३॥  
 इमं स्तोममर्हते जातवेदसे रथमिष सं महेमा मनीषया ।  
 भद्रा हि नः प्रमतिरस्य ससद्यग्ने सख्ये मा रिषामा वयं तव ॥४॥  
 मूर्ध्ना दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।  
 कविं सभ्राजमतिथिं जनानामासन्नः पात्रं जनयन्त देवाः ॥५॥  
 वि त्वदपो न पर्वतस्य पृष्ठादुक्थेभिरग्ने जनयन्त देवाः ।  
 तं त्वा गिरः सुष्टुतयो वाजयन्त्याजिं न गिरववाहो जिग्युरश्वाः ॥६॥

65. Idam ta ekam para ū ta ekam tṛtīyena jyotiṣā sam viśasva.  
 Saṁveśanastanve cārur edhi priyo devānām parame janitre.<sup>3</sup>  
 (Cf. Rv X.56.1; Av. XVIII.3.7)
66. Imaṁ stomam arhate jātavedase ratham iva sam mahemā manīṣayā.  
 Bhadrā hi naḥ pramatir asya saṁsadyagne sakhye mā riṣāmā vayam tava.<sup>4</sup>  
 (Cf. S. 1064; Rv I.94.1; Av. XX.13.3)
67. Mūrdhānam divo aratim pṛthivyā vaiśvānaram ṛta ā jātam agnim.  
 Kaviṁ samrājam atithim janānām āsannaḥ pātram janayanta devāḥ.<sup>5</sup>  
 (Cf. S. 1140; Rv VI.7.1; Yv. VII.24; XXXIII.8)
68. Vi tvad āpo na parvatasya pṛsthādukthebhiragne janayanta devāḥ.  
 Tam tvā girāḥ suṣṭutayo vājayantyajim nā girvavāho jigyuraśvāḥ.<sup>6</sup>  
 (Cf. Rv VI.24.6)

65. Here is one light for you (the terrestrial fire) and this other is also there for you; (the vital breath of the mid-regions); may you enter into the third one (the celestial sun) and be then united with the supreme radiance. At the entrance of the body, there is the sublimest birth place of divine powers, beautiful and loving.<sup>3</sup>  
(Cf. Rv X.56.1)
66. To him who is reverent and all knowing, we offer our devotional prayers, we thoughtfully construct our hymns as an artisan chisels out his chariot (from wood). In his association, may our intellect become noble. In your friendship, O adorable Lord, let us never suffer injury.<sup>4</sup>  
(Cf. S. 1064; Rv I.94.1)
67. Divine forces of cosmos manifest the glory of our universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order is wise, sovereign, a guest dear to men and eternally existing.<sup>5</sup>  
(Cf. S. 1140; Rv VI.7.1)
68. As water descends from mountain tops, so spring forth Nature's bounties through your eulogies. In eagerness and vigour they are like warriors mounted on coursers rushing to the battle field, and bringing blessings from you, for you are accessible by praises only.<sup>6</sup>  
(Cf. Rv VI.24.6)



आ वो राजानमध्वरस्य रुद्रः होतारः सत्ययजः रोदस्योः ।  
 अग्निं पुरा तनयित्रोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम् ॥७॥  
 इन्धे राजा समर्यो नमोभिर्यस्य प्रतीकमाहुतं घृतेन ।  
 नरो हव्येभिरीडते सबाध आभिरग्रमुषसामशोचि ॥८॥  
 प्र केतुना बृहता यात्यमिरा रोदसी वृषभो रोरवीति ।  
 दिवश्चिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध ॥९॥  
 अग्निं नरो दीधितिभिररण्याहस्तच्युतं जनयत प्रशस्तम् ।  
 दूरेदृशं गृहपतिमथव्युम् ॥१०॥

69. Ā vo rājānam adhvarasva rudraṁ hotāraṁ satyayajam  
 rodasyoḥ.  
 Agnim purā tanayitrora cittā ddhiranyarūpam avase  
 kṛṇudhvam.7  
 (Cf. Rv IV.3.1)
70. Indhe rājā samaryo namobhir yasya pratīkam āhutam  
 ghr̥tena.  
 Naro havyebhīr īdate sabādha āgni aragram uṣasāma  
 śoci.8  
 (Cf. Rv VII.8.1)
71. Pra ketunā br̥hatā yātyagnir ā rodasī vṛṣabho roravīti.  
 Divaścidantād upamām udānaḍ apām upasthe mahiṣo  
 vavardha.9  
 (Cf. Rv X.8.1; Av. XVIII.3. 65)
72. Agnim naro didhitibhir araṇyor hastacyutam janayata  
 praśastam.  
 Dūredṛśam gṛhapatim athavyum 10  
 (Cf. S. 1373; Rv VII.1.1)

69. Before the thunder lightning strikes and lays you senseless, O devotees, for your protection, may you kindle fire-divine, who is the presiding Lord of worship, the invoker, the one that afflicts adversaries, the institutor of sacrificial cosmic order between the earth and heaven and the one invested with golden colours.<sup>7</sup>  
(Cf. Rv IV.3.1)
70. The sovereign fire-divine, supreme of all divine powers, is kindled with tributes, and evoked with the butter of devotional love by his faithful devotees. The men adore him with oblations. The sacred fire-divine is lighted before the advent of dawn.<sup>8</sup>  
(Cf. Rv VII.8.1)
71. The fire divine traverses heaven and earth with his lofty banner; he, the showerer, roars from heaven to earth. He, the mighty, spreads aloft over the remote and proximate regions of the sky, and enhances his strength in the lap of cosmic waters.<sup>9</sup>  
(Cf. Rv X.8.1)
72. As fire-technicians with fingers produce fire from two sticks by the motion of their hands, in the same way with the co-ordinated efforts of their deep thinking and noble actions, wise men manifest and extend the glory of effulgent Lord, who is excellent, and to be realized at depth with subtle eyes — ever vigilant and sovereign Lord of creation.<sup>10</sup>  
(Cf. S. 1373; Rv VII.1.1)

( ८ ) अहमी दासति:

(१-८) अष्टर्षाया अस्या दासते: (१) प्रथमाया ऋच आत्रेयी जुषगविष्टिरी, (२, ५) द्वितीयापञ्चम्योर्गोर्मासन्त्यो  
वत्सर्षी, (३) तृतीयाया बार्हस्पत्यो भरद्वाजः, (४ ७) चतुर्थीसप्तम्योर्गोर्मासिनो विश्वामित्रः, (६) षष्ठ्या मैत्रा-  
वरुणो वसिष्ठः, (८) अष्टम्याश्च भारद्वाजः पायुर्कपयः । (१) प्रथमाया अग्न्युषसी, (२, ४-५, ७-८)  
द्वितीयाचतुर्थीषडमरीसप्तम्यष्टमीनामग्निः, (३) तृतीयाया: पूषा, (६) षष्ठ्याधेन्द्रो देवताः । शिष्टेषु ऊन्यः ॥

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।

यद्वा इव प्र वयामुज्जिहानाः प्र भानयः सस्रते नाकमच्छ ॥१॥

प्र भूर्जयन्तं महान् विपोधां मूरैर्मूरं पुरां दर्माणम् ।

नयन्तं गीर्भिर्वना धियं धा हरिस्मश्रुं न वर्मणा धनर्चिम् ॥२॥

शुक्रं ते अन्यद्यजते ते अन्यद्विपुरुषे अहनी द्यौरिवासि ।

विश्वा हि माया अवसि स्वधावन्भद्रा ते पूषन्निह रतिरस्तु ॥३॥

## Khaṇḍa VIII

### Daśati 8

73. Abodhyagniḥ samidhā janānām prati dhenum ivāyatīm  
uśāsam.

Yahvā iva pra vayām ujjihānāḥ pra bhānavaḥ sasrate  
nākam accha.<sup>1</sup>

(Cf. S. 1746; Rv V.1.1; Yv. XV.24; Av. XIII.2.46)

74. Pra bhūrjayantam mahān vipodhām mūrair amūram  
darmānam.

Nayantam gīrbhir vanā dhiyam dhā hariśmaśrum na  
varmanā dhanarcim.<sup>2</sup>

(Cf. Rv X.46.5)

75. Śukram te anyad yajatam te anyad viṣurūpe ahanī dyaaur  
ivāsi.

Viśvā hi māyā avasi svadhāvan bhadrā te pūṣann iha  
rātir astu.<sup>3</sup>

(Cf. Rv VI.58.1)

**Khaṇḍa VIII****Daśati 8**

73. At the approach of dawns, who come like cows, the sacred fire is kindled by fuel offered by man. Its radiant mighty flames rise up like stately trees throwing aloft their branches towards heaven.<sup>1</sup>  
(Cf. S. 1746; Ṛv V.1.1)
74. He pervades all the three regions, and is the sustainer of celestial realms. Surrounded by flames, he shines upon the altar in the place of sacred worship; from there, having accepted the offerings of the people, he goes without a hurdle to Nature's bounties, guided by the eternal laws.<sup>2</sup>  
(Cf. Ṛv X.46.5)
75. O the nourishing sun of the southern solstice, one of your forms is luminous, the other is venerable. And such, the day is of various complexions. Verily, you bestow all forms of intellectual food. May your auspicious liberality be manifested on this occasion.<sup>3</sup>  
(Cf. Ṛv VI.58.1)

इ॒डाम॑मे पु॒रुद॑सं स॒नि गोः श॑श्वत्तमं हव॑मानाय साध ।  
 त्या॒न्नः सू॒नुस्त॑नयो वि॒जावामे सा ते सु॑मतिर्भू॒त्वस्मे ॥४॥  
 प्र होता जा॑तो म॒हान्न॑भोवि॒न्मृष॑द्या सीद॑दपां विव॑र्ते ।  
 दध॑द्यो धा॒यी सु॑ते वया॑सि यन्ता वसू॑नि वि॒धते त॑नूपाः ॥५॥  
 प्र सम्रा॑जमसुरस्य प्रश॑स्तं पु॒ंसः कृ॑ष्टीनामनुमा॒द्यस्य ।  
 इन्द्र॑स्येव प्र तव॑सस्कृ॒तानि व॑न्दद्वा॒रा व॑न्दमा॒ना वि॒वष्णु ॥६॥  
 अ॒र॒ण्योर्नि॑हि॒तो जा॑तवे॒दा गर्भं॑ इवे॒त्सुभृ॑तो गर्भि॒णीभिः ।  
 दि॒वेदि॑व ई॒ड्यौ जा॑गृवद्भि॒र्हवि॑ष्मद्भि॒र्मनु॑ष्यैर्भि॒रग्निः ॥७॥

76. Idām agne purudaṁsaṁ sanim goḥ śaśvattamaṁ havamānāya sādha.  
 Syān naḥ sūnus tanayo vijāvāgne sā te sumatir bhūtvasme.  
 (Cf. Rv III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; 23.5; Yv. XII 51)
77. Pra hotā jāto mahān nabhōvin nṛṣadmā sīdadapām vivarte.  
 Dadhadyo dhāyī sute vayāṁsi yantā vasūni vidhate tanūpāḥ.  
 (Cf. Rv X.46.1)
78. Pra samrājān asurasya praśastam puṁsaḥ kṛṣṭīnām anumādyasya.  
 Indrasyeva pra tavaśas kṛtāni vandadvāra vandamānā vivaṣtu.  
 (Cf. Rv VII.6.1)
79. Aranyor nihito jātavedā garbha ivet subhṛto garbhiniḥbhiḥ.  
 Divedive idvo jāgrvadbhir haviṣmadbhir manuṣyebhir agniḥ.  
 (Cf. Rv III.29.2)

76. O fire-divine, may you grant wealth and wisdom to your most devoted worshipper, and may we have sons and grandsons to perpetuate our race. May your gracious favour ever remain with us.<sup>4</sup>  
(Cf. Rv III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; 23.5)
77. He (the fire-divine) is the mighty ministrant priest; though abiding with men, yet cognizant of heaven, seated in the lap of cosmic waters, protector of the body of living beings; may he, when established high at the altar, be the giver of food and riches to the worshipper.<sup>5</sup>  
(Cf. Rv X.46.1)
78. I glorify the achievements of that terrestrial fire, male personified, and salute the most revered among common men, the universal sovereign, the mighty one like a cloud and the demolisher (of all that is inimical). May we proclaim his victories and exploits with reverential regards — the only one next to him is the resplendent sun (for people on this earth).<sup>6</sup>  
(Cf. Rv VII.6.1)
79. This omnipresent fire lies in the two fire-sticks as an embryo well-cared for in a pregnant woman. This fire-divine must be exalted day by day by men, ever-vigilant, and rich in devotional prayers.<sup>7</sup>  
(Cf. Rv III.29.2)

सनाद॑ग्ने मृ॒णसि॑ यातु॒धानान्न॑ त्वा रक्षा॑ंसि पृ॒तनासु॑ जिग्युः ।  
 अनु॑ दह॒ सहमू॑रान्कयादो मा ते हे॒त्या मु॑क्षत दै॒व्यावाः ॥८॥

80. Sanād agne mṛṇasi yātudhānān na tvā rakṣāṁsi  
 pṛtanāsu jigryuh.  
 Anu daha sahamūrān kayādo mā te hetyā mukṣata  
 daivyāyāḥ.  
 (Cf. Rv X.87.19, Av. V.29.11; VIII.3.18)

(९.) नवमी दशतिः

(१-१०) दशार्चाया भव्या दशतिः (१) प्रथमाया ऋच आयेयो गयः, (२-४) द्वितीयादितृषत्य ऋहस्पत्यो  
 मध्याह्नः, (५) पञ्चम्या भायेयो वृत्तवाहा दितः, (६) षष्ठ्या भायेयो वसूयवः, (७, ८) तप्तमीनवम्योरात्रेयो  
 गोपवयः सप्तवध्रियो, (९) अष्टम्या भायेयः पूरुः, (१०) दशम्याथ सारीचः कश्यपो वैवस्वतो मनुर्वा, उन्मी  
 या कश्यपः । (१-८, १०) प्रथमाष्टम्या दशम्याश्चाग्निः, (९) नवम्याश्चाग्निर्विवा देवते । अनुष्टुप् छन्दः ॥

अ॒ग्ने ओजि॑ष्ठमा॒ भर॑ द्यु॒म्नम॑स॒मभ्य॑म॒ग्निगो॑ ।  
 प्र॒ नो रा॑ये प॒नीय॑से र॒त्सि वा॑जाय प॒न्थाम् ॥९॥  
 यदि॑ वि॒रो अनु॑ प्याद॒ग्निमि॑न्धीत॒ मर्त्यैः॑ ।  
 आजु॑ह्वद्व्यमा॒नुष॑क॒शर्म॑ भक्षीत॒ दैव्य॑म् ॥१०॥  
 त्वेष॑स्ते धूम॒ कृ॑ण्वति दि॒वि सं च्छु॑क॒ आत॑तः ।  
 सू॒रो न हि॑ द्यु॒ता त्वं॑ कृ॒पा पा॑वक॒ रोच॑से ॥११॥

## Khaṇḍa IX

### Daśati 9

81. Agna ojisthamā bhara dyumnasmabhyam adhrigo.  
 Pra no rāye panīyase ratsi vājāya panthām.  
 (Cf. Rv V.10.1)
82. Yadi viro anu śyād agnim in dhīta martyaḥ.  
 Ajubvaddhavyam ānuṣak śarma bhakṣīta daivyam.  
 2
83. Tveṣaste dhūma ṛvati divi sam cchukra ātataḥ.  
 Sūro na hi dyutā tvam kṛpā pāvaka rocāse.  
 (Cf. Rv VI.2.6; Av. XVIII.4.59)

80. O fire-divine, from the days of yore, you have been destroying the evil-doers; these wicked ones have never overcome you in fight; please burn the murderous flesh-eating such creatures one by one; let none of them escape alive against your divine weapons.<sup>8</sup>  
(Cf. Rv X.87.19)

## **Khaṇḍa IX**

### **Daśati 9**

81. O adorable Lord of irresistible powers, bring to us most powerful and resistless splendour; may you invest us with over-flowing store of wealth, and mark out for us the paths of spiritual enlightenment.<sup>1</sup>  
(Cf. Rv V.10.1)
82. In case one has a brave son, full of zeal, may he serve and kindle the spiritual fire within him and serve the society with benevolent deeds. He is blessed with God's protection and favours.<sup>2</sup>
83. O Lord of divine radiance, your pure bright glory like the bright smoke, lifts itself aloft, and shines far-extended in heaven. You shine with radiance like the sun when propitiated by sacred hymns.<sup>3</sup>  
(Cf. Rv VI.2.6)



त्वं॑ हि क्षै॒तव॑द्यशो॒मे मि॑त्रो न पत्य॑से ।  
 त्वं वि॒चर्ष॑णे श्रवो॑ वसो॑ पुष्टि॑ न पु॒ष्यसि ॥४॥  
 प्रा॒तर॑ग्निः पु॒रुप्रि॑यो वि॒शो स्तवै॑ताति॒थिः ।  
 वि॒श्वे यस्मि॑न्नम॒र्त्ये हव्य॑ म॒र्तास॑ इन्ध॒ते ॥५॥  
 यद्वा॒हिष्ठं॑ तद॒ग्नये॑ बृ॒हद॑र्च॒ विभा॑वसो ।  
 म॒हिषी॑व त्व॒द्रयि॑स्त्वद्वा॒जा उ॑दी॒रते ॥६॥  
 वि॒शोवि॑शो वो अति॑थि॒ वाज॑यन्तः पु॒रुप्रि॑यम् ।  
 अ॒ग्निं वो दुर्य॑ वचः॒ स्तुषे॑ शू॒षस्य॑ मन्म॒भिः ॥७॥  
 बृ॒हद॒ग्नो हि भान॑वे॒र्चा दे॒वाया॑ग्नये ।  
 यं मि॑त्रं न प्र॒शस्त॑ये म॒र्तासो॑ दधि॒रे पुरः॑ ॥८॥

84. Tvañ hi kṣaitavad yaśo'gne mitro na patyase.  
 Tvam vicarṣaṇe śravo vaso puṣtim na puṣyasi.<sup>4</sup>  
 (Cf. Rv VI.2.1)
85. Prātar agniḥ purupriyo viśa stavetâtithiḥ.  
 Viśve yasminnamartye havyam martāsa indhate.<sup>5</sup>  
 (Cf. Rv V.18.1)
86. Yad vāhiṣṭham tad agnaye bṛhad arca vibhāvaso.  
 Mahiṣīva tvad rayis tvad vājā udīrate.<sup>6</sup>  
 (Cf. Rv V.25.7; Yv. XXVI.12)
87. Viśoviśo vo atithim vājayantaḥ purupriyam.  
 Agnim vo duryam vacaḥ stuṣe śūṣasya nīnamabhiḥ.<sup>7</sup>  
 (Cf. S. 1564; Rv VIII.74.1)
88. Bṛhad vayo hi bhānave-rcā devāyāgnaye.  
 Yaṁ mitram na praśastaye martāso dadhire purāḥ.<sup>8</sup>  
 (Cf. Rv V.16.1)

84. O adorable Lord, your princely glory sustains us like the sun. O Lord of treasures, beholder of all, you cherish us with food and nourishment.<sup>4</sup>  
(Cf. Rv VI.2.1)
85. At early morns, may the fire-divine of devotional spirituality, endeared by all, the guest of the house be glorified. In him, the everlasting one, all mortals make their offerings blaze.<sup>5</sup>  
(Cf. Rv V.18.1)
86. The praise, which best conveys our veneration, is directed to the adorable Lord alone. Affluent in splendour, O Lord, may you grant us prosperity since from your grace proceed vast riches and ample spiritual food and strength.<sup>6</sup>  
(Cf. Rv V.25.7)
87. O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like a venerable guest in every house.<sup>7</sup>  
(Cf. S. 1564; Rv VIII.74.1)
88. Sing abundant devotional praises to the divine and radiant adorable God, whom men, by laudations, assign the foremost place, as given to a dearest friend.<sup>8</sup>  
(Cf. Rv V.16.1)

अ॒गन्म॑ वृ॒त्रहन्त॑मं ज्येष्ठ॑मग्नि॒मानव॑म् । य॒ स्म श्रु॒तव॑न्ना॒र्ये बृ॒हद॑नीकं द॒ध्यते ॥९॥

जातः परेण धर्मेणा यत्संवृद्धिः सहाभुवः ।

पिता यत्कश्यपस्याग्निः श्रद्धा माता मनुः कविः ॥१०॥

89. Aganma vṛtrahantamam jyeṣṭham agnim ānavam.  
Ya sma śrutarvann ārkṣe brhad anīka idhyate.9  
(Cf. Rv VIII.74.4)

90. Jātaḥ pareṇa dharmaṇā yatsavṛdbhiḥ sahābhuvah.  
Pitā yat kaśyapasyāgniḥ śraddhā mātā manuḥ kaviḥ.10

( १० ) दशमी दशतिः

(१-६) पट्टयाया भग्या दशतिः (१) प्रथमाया ऋच आङ्गिरसस्तापसोऽग्निः, (२) द्वितीयाया आङ्गिरस्यो ब्राह्मण्यो देवम्यतो यमो वा, (३) तृतीयायाः काश्यपोऽतिनो देवतो वा, (४) चतुर्थ्या भार्गवः सोमाङ्गितिः, (५) पञ्चम्या वारुणायाः पापुः, (६) षष्ठ्याश्च काण्वः प्रम्कण्व कण्वः । (१) प्रथमायाः सोमवरुणाग्न्यादित्यविष्णुनक्षत्रादिभ्यो विभे देवा वा, (२-४) द्वितीयादिवृचम्याग्निः, (५) पञ्चम्या अग्नी रक्षोद्ग, (६) षष्ठ्याश्च विभे देवा लिङ्गोक्त्य वाग्निर्वसवो रुद्रा आदित्या देवताः । अनुष्टुप् छन्दः ।

सोम॑ꣳ राजा॑नं वरु॑णमग्नि॑मन्वार॑भामहे ।

आ॒दि॒त्यं वि॒ष्णुꣳ सूर्य॑ं ब्र॒ह्माणं॑ च बृ॒हस्प॑तिम् ॥९॥

इ॒त ए॒त उ॒दार॑हन्दि॒वः पृ॒ष्ठान्या॑ रु॒हन् ।

प्र भूर्जे॑या यथा पथो॑द्यामङ्गिर॑सो ययुः ॥१०॥

रा॒ये अ॒ग्ने म॒हे त्वा द॑नाय॒ समि॑धीमहि ।

इ॒दि॒श्या हि म॒हे वृ॑षं द्या॒वा हो॒त्राय॑ पृथि॒वी ॥११॥

**Khaṇḍa X**

**Daśati 10**

91. Somaṁ rājānam varunam agnim anvārabhāmahe.  
Ādityam viṣṇuṁ sūryam brahmānam ca brhaspatim.1  
(Cf. Rv X.141.3; Yu. IX.26; Av. III.20.4)

92. Ita eta udāruhan divah prsthānyā ruhan.  
Pra bhūrjayo yathā pathodyām āngiraso yayuḥ.2

93. Rāye agne mahe tvā dānāya samidhīmahi.  
Idiśvā hi mahe vrsam dyāvā hotrāya pṛthivī.3

89. We have come to that most excellent fire-divine, who is the mightiest destroyer of the wicked. He is the benefactor of men, in whose beams (of radiations), the seer adept in the divine lore always waxes beyond expectation.<sup>9</sup>  
(Cf. Ṛv VIII.74.4)
90. O fire divine, born as the loftiest among all, comrade of those who grow with him — the intellectual seers, are his fathers. Truth-based faith is the mother and the inner conscience his adorer.<sup>10</sup>

## **Khaṇḍa X**

### **Daśati 10**

91. We invoke and evoke the blissful bounties and venerable sovereignties, the fire of spirituality, the sun, the infinity, the all-pervading energies, the effulgent bounty, the supreme divinity and universal lordship.<sup>1</sup>  
(Cf. Ṛv X.141.3)
92. Hence these Nature's bounties gone up high and mounted to topmost heights of heaven — they become conquerers on the path by which our divine intellectuals, adept in spiritual practices, travel to the lofty sky.<sup>2</sup>
93. O fire-divine, we always kindle you, so that you ever send down to us ample wealth. O showerer of blessings, for your superb favours, we pray, may the bounties of heaven and earth come to us.<sup>3</sup>

दधन्वे वा यदीमनु वोचद्वद्वेति वेरु नत् ।  
 परि विश्वानि काव्या नैमिश्चकमिवाभुवत् ॥४॥  
 प्रत्यग्ने हरसा हरः शृणाहि विश्वतस्परि । यातुधानस्य रक्षसो बलं न्युब्जवीर्यम् ॥५॥  
 त्वमग्ने वसूँरिह रुद्राँ आदित्याँ उत । यज्ञा स्वध्वरं जनं मनुजातं घृतप्रुषम् ॥६॥  
 ॥ इति सामवेदः प्रथमः ॥

94. Dadhanve vâ yad im anu vocad brahmeti veru tat.  
 Pari vaśvāni kāvyā nemiścakram ivābhuvat.<sup>4</sup>  
 (Cf. Rv II.5.3)

95. Pratyagne harasā haraḥ śṛṇāhi viśvatas pari.  
 Yātudhānasya rakṣaso balam nyubjavīryam.<sup>5</sup>  
 (Cf. Rv X.87.25)

96. Tvam agne vasūṃ riha rudrāṃ ādityāṃ uta.  
 Yajā svadhvaram janam manujātam ghṛtapruṣam.<sup>6</sup>  
 (Cf. Rv I.45.1)

Here ends Daśati 10 of Prapāṭhaka I. and also to Ardha II. and also ends Prapāṭhaka I. Also ends Khanda X of Adhyāya I.

94. When devoted firmly establishes the sacred fire and sings the devotional prayers with a definite objective to glorify it, then all the hymns, as if, embrace this fire from all sides as the rim surrounds the spokes of a wheel.<sup>4</sup>  
(Cf. Rv II.5.3)
95. Shoot forth, O fire-divine, with your flame, to demolish the impetuous strength of the devil; break the vigour of wicked.<sup>5</sup>  
(Cf. Rv X.87.25)
96. O adorable God, with your blessings, may you inspire rich, valorous and learned teachers and other mortal men in the performance of their dedicated noble acts.<sup>6</sup>  
(Cf. Rv I.45.1)

Here ends Daśati 10 of Prapāṭhaka I, and also to Ardha II, and also ends Prapāṭhaka I. Also ends Khaṇḍa X of Adhyāya I.

अथ द्वितीयः प्रपाठकः

( १ ) प्रथमा वृत्तिः

- (१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया कच मौचध्वो दीर्घतमाः, (२, ४) द्वितीयाचतुर्व्योर्गाधिनी विश्वामित्रः, (३) तृतीयाया राहुमनो गोतमः, (५) पञ्चम्या आगस्तितः, (६) षष्ठ्याः कान्व इरिन्मिदिः, (७, ८, १०) सप्तम्यष्टमीदशमीयां वैपथो व्यथमनाः, (९) नवम्याया बार्हस्पत्यो भरद्वाज क्रपयः । (१-५, ७-८) प्रथमादिपञ्चानां सप्तम्यष्टम्योश्वाग्निः, (६) षष्ठ्या अग्निरदितिर्वा, (९) नवम्या विश्वे देवाः,

(१०) दशम्याभास्वी रक्षोहा देवताः । अण्विष्णुः ॥

पुरु॑ त्वा दाशि॒वाꣳ वाच॑रि॒रग्ने॑ तव॒ स्विदा॑ । तोद॑स्येव॒ शरण॑ आ मह॑स्य ॥१॥  
 प्र॒ होत्रे॑ पू॒र्व्यं वचो॑भ॒यं भर॑ता बृ॒हत् । वि॒पां ज्योती॑ꣳषि बि॒भ्रते॑ न वे॒धसे॑ ॥२॥  
 अग्ने॑ वाज॒स्य गो॑मत ई॒शानः॑ सह॒सो य॒हो । अस्मे॑ दे॒हि जा॒तवे॑दो म॒हि श्र॑वः ॥३॥  
 अग्ने॑ यजि॒ष्ठो अध्व॑रे दे॒वां दे॒वय॑ते य॒ज । हो॒ता म॒न्द्रो वि॒ राज॑स्यति॒ सिधः॑ ॥४॥  
 ज॒ज्ञानः॑ सप्त॒ मातृ॑भिर्म॒धमाशा॑सत॒ श्रिये॑ । अयं॑ ध्रु॒वो र॒योणां॑ चि॒केत॑दा ॥५॥

## PRAPĀTHAKA II: ARDHA I

### Khanda XI

#### Daśati 1

97. Puru tvā dāśivām vocerir agne tava svidā.  
 Todasyeva śaraṇa ā mahasya.<sub>1</sub>  
 (Cf. Rv I.150.1)
98. Pra hotre pūrvyam vacognaye bharatā brhat.  
 Vipām jyotīṃṣi bibhrate na vedhase.<sub>2</sub>  
 (Cf. Rv III.10.5)
99. Agne vājasya gomata īśānaḥ sahaso yaho.  
 Asme dehi jātavedo mahi śravah.<sub>3</sub>  
 (Cf. S. 1561; Rv I.79.4; Yv. XV.35)
100. Agne yajistho adhware devān devayate yaja.  
 Hotā mandro vi rājasyati sridhah.<sub>4</sub>  
 (Cf. Rv III.10.7)
101. Jajñānaḥ sapta mātṛbhir medhām āśāsata śriye.  
 Ayam dhruvo rayīṇām ciketadā.<sub>5</sub>  
 (Cf. Rv IX.102.4)

## PRAPĀTHAKA II: ARDHA I

### Khaṇḍa XI

#### Daśati I

97. Whilst offering homage to you with reverence I, the humble one, implore you in many ways, O adorable. I come to your most honoured presence, as if (like a servant in the house of a great master).<sup>1</sup>  
(Cf. Ṛv I.150.1)
  
98. To the adorable Lord, may you offer your highest and foremost regards, for He enlightens the intellectual genius, the men of wisdom.<sup>2</sup>  
(Cf. Ṛv III.10.5)
  
99. O fire-divine, Lord of food and cattle, source of strength, cognizant of all that exists, give us abundant sustenance.<sup>3</sup>  
(Cf. S. 1561; Ṛv I.79.4)
  
100. O fire-divine, you are profoundly expected at the performance of the dedicated sacred acts. May you honour Nature's bounties on behalf of the devotees aspiring to be divine. We are under supreme sovereignty, since you are the invoker, blissful and giver of protection against calamities.<sup>4</sup>  
(Cf. Ṛv III.10.7)
  
101. The seven metres (the seven mothers) impel the divine elixir, born of enlightenment, to assure prosperity for the worshipper, since verily the elixir is cognizant of riches.<sup>5</sup>  
(Cf. Ṛv IX.102.4)



उ॒त॒ स्या॑ नो॒ दि॒वा म॑तिरदि॒तिरु॒त्य॒गम॑त् । सा॒ श॒न्ता॒ता म॑यस्करद॒प स्त्रि॑धः ॥६॥  
 ई॒दि॒ष्व॒ा हि॑ प्र॒ती॒व्या॒श् य॑जस्व जा॒तवे॑दसम् । च॒रि॒ष्णु॒धूम॑मगृ॒भीत॑शोचिषम् ॥७॥  
 न तस्य॑ मा॒यया॑ च न रि॒पुरी॑शीत म॒र्त्यः । यो अ॒ग्नये॑ द॒दाश॑ ह॒व्यदा॑तये ॥८॥  
 अप॒ त्यं वृ॒जिन॑ ५ रि॒पु ५ स्ते॒नमे॑मे दुरा॒ध्यम् । द॒वि॒ष्ठम॑स्य स॒त्यते॑ कृ॒धो सु॑गम् ॥९॥  
 श्रु॒ष्ट्य॒ग्ने न॑वस्य मे स्तो॒मस्य॑ वी॒र वि॑स्पते । नि॒ मा॒यिन॑स्तपसा र॒क्षसो॑ द॒ह ॥१०॥

102. Uta syā no divā matir aditir ūtyāgamat.  
 Sā śantātā mayaskarad apa sridhaḥ.<sup>6</sup>  
 (Cf. Rv VIII.18.7)
103. Īdiṣvā hi pratīvyām yajasva jātavedasam.  
 Carisṇudhūmam agrbhitaśociṣam.<sup>7</sup>  
 (Cf. Rv VIII.23.1)
104. Na tasya māyayā ca na ripur īśita martyaḥ.  
 Yo agnaye dadāśa havyadātaye.<sup>8</sup>  
 (Cf. Rv VIII.23.15)
105. Apa tyam vṛjinaṁ ripuṁ stenam agne durādhyam.  
 Daviṣṭhamasya satpate kṛdhi sugam.<sup>9</sup>  
 (Cf. Rv VI.51.13)
- 106. Śruṣtyagne navasya me stomasya vīra viṣpate.  
 Ni māyinas tapasā rakṣaso daha.<sup>10</sup>  
 (Cf. Rv VIII.23.14)

102. May the wise mother Infinity come to us for our protection by day. May she grant us tranquility by her constant loving kindness, and drive away our enemies.<sup>6</sup>  
(Cf. Ṛv VIII.18.7)
103. May you adore that omniscient fire divine, who encounters enemies, whose smoke wanders at will and who is of unobstructed radiance.<sup>7</sup>  
(Cf. Ṛv VIII.23.1)
104. No hostile mortal can ever prevail by fraud over him, who serves fire-divine well with sacred presentations.<sup>8</sup>  
(Cf. Ṛv VIII.23.15)
105. O fire-divine, may you drive far far away the wicked, foe and felonious, malignant enemy. O protector of virtuous, may you make our path easy.<sup>9</sup>  
(Cf. Ṛv VI.51.13)
106. O brave fire-divine, lord of men, on hearing my new hymn of praise, you consume the guileful lawless people with your flames.<sup>10</sup>  
(Cf. Ṛv VIII.23.14)

( २ ) द्वितीया ददाति :

(१-८) महर्षया भग्न्या दशतेः (१-७) प्रयमादिसप्तर्चा कण्व. सोमनिः, (८) महर्ष्याभ्य वैश्वधो व्यश्वना  
क्रमी । (१-७) प्रयमादिसप्तानामभिः, (८) महर्ष्याभ्यामी रक्तोद्वा देवते । (१-७) प्रयमादिसप्तानां  
ककुक्षिष्णुः, (८) महर्ष्याभ्य पुरउष्णिक् छन्दसी ॥

प्र म<sup>१</sup>हि<sup>२</sup>ष्टाय गायत ऋतावे<sup>३</sup> बृहते<sup>४</sup> शुक्रशोचिषे<sup>५</sup> । उपस्तुतासौ<sup>६</sup> अमये<sup>७</sup> ॥१॥  
प्र सो<sup>१</sup> अमे<sup>२</sup> तवोतिभिः<sup>३</sup> सुवीराभिस्तरति<sup>४</sup> वाजकर्मभिः<sup>५</sup> । यस्य त्व<sup>६</sup> सख्यमाविथ<sup>७</sup> ॥२॥  
तं गूर्धया<sup>१</sup> स्वर्णरं<sup>२</sup> देवासौ<sup>३</sup> देवमरति<sup>४</sup> दधन्विरे<sup>५</sup> । देवत्रा<sup>६</sup> हव्यमूहिषे<sup>७</sup> ॥३॥  
मा नो<sup>१</sup> हृणीथा<sup>२</sup> अतिथिं<sup>३</sup> वसुरभिः<sup>४</sup> पुरुप्रशस्त एषः<sup>५</sup> । यः सुहोता<sup>६</sup> स्वध्वरः<sup>७</sup> ॥४॥  
भद्रो नो<sup>१</sup> अमिराहुतो<sup>२</sup> भद्रा रातिः<sup>३</sup> सुभग भद्रो<sup>४</sup> अध्वरः<sup>५</sup> । भद्रा उत<sup>६</sup> प्रशस्तयः<sup>७</sup> ॥५॥

## Khaṇḍa XII

### Daśati 2

107. Pra maṁhiṣṭhāya gāyata ṛtāvne bṛhate śukraśociṣe.  
Upastutāso agnaye.<sup>1</sup>  
(Cf. S. 878; Rv VIII.103.8)
108. Pra so agne tavotibhiḥ suvīrābhis tarati vājakarmabhiḥ.  
Yasya tvaṁ sakhyam āvitha.<sup>2</sup>  
(Cf. S. 1822; Rv VIII.19.30)
109. Tam gūrdhayā svarṇaram devāso devam aratim  
dadhanvire.  
Devatrā havyam ūhiṣe.<sup>3</sup>  
(Cf. S. 1687; Rv VIII.19.1)
110. Mā no hr̥ṇīthā etithim vasur agniḥ purupraśasta eṣaḥ.  
Yaḥ suhotā svadhvarah.<sup>4</sup>  
(Cf. Rv VIII.103.12)
111. Bhadro no agniṛ āhuto bhadrā rātiḥ subhaga bhadro  
adhvarah.  
Bhadrā uta praśastayah.<sup>5</sup>  
(Cf. S. 1559; Rv VIII.19.19; Yv. XV.38)

**Khaṇḍa XII****Daśatī 2**

107. O Chanters, sing forth to the mighty adorable Lord who is most bounteous, servant of truth and radiant with His refulgence.<sup>1</sup>  
(Cf. S. 878; Ṛv VIII.103.8)
108. O adorable Lord, the one whose friendship you accept prospers through your favour. You grant him profound wealth, vigorous children and food.<sup>2</sup>  
(Cf. S. 1822; Ṛv VIII.19.30)
109. Glorify that unattached Lord, the leader of light, whom the priests approach with devotion and through him convey their oblations to Nature's bounties.<sup>3</sup>  
(Cf. S. 1687; Ṛv VIII.19.1)
110. May none obstruct adorable Lord, praised by all, from coming to us. He is dear as our guest and giver of dwellings. He is excellent invoker of Nature's bounties and skilled in cosmic sacrifice.<sup>4</sup>  
(Cf. Ṛv VIII.103.12)
111. May the fire to whom all our offerings are presented be propitious to us. O blessed Lord, may your gifts be beneficial to us, may the worship we offer be fruitful, and may our praises yield us happiness.<sup>5</sup>  
(Cf. S. 1559; Ṛv VIII.19.19)

यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम् । अस्य यज्ञस्य सुक्रतुम् ॥६॥  
 तदमे युष्मन्मा भर यत्सासाहा सदाने कं चिदत्रिणम् । मन्युं जनस्य दूढ्यम् ॥७॥  
 यद्वा उ विश्वपतिः शितः सुप्रीतो मनुषो विशे । विश्वेदग्निः प्रति रक्षांसि सेधति ॥८॥

112. Yajistham tvā vavṛmahe devam devatrā hotāram amartyam.

Asya yajñasya sukratum.<sup>6</sup>

(Cf. S. 1413; Rv VIII.19.3)

113. Tadge dyumnamā bhara yat sāsāhā sadane kam cid atriṇam.

Manyum janasya dūḍhyam.<sup>7</sup>

(Cf. Rv VIII.19.15)

114. Yadvā u viśpatih śitaḥ supṛito manuṣo viśe.

Viśved agnih prati rakṣāṁsi sedhati.<sup>8</sup>

(Cf. Rv VIII.23.13)

Here ends Khaṇḍa XII of Adhyāya I and also ends Adhyāya I, and also ends Daśati 2 of the Prapāthaka II.

Also ends here Āgneya Kāṇḍa (Parva)

( ३ ) द्वितीया दशतिः

(१-१०) दशर्चाया अग्न्या दशतिः (१) प्रथमाया ऋचो बार्हस्पत्यः शंभुः, (२, ४-५) द्वितीयाया धनुर्धर्षिधर्म्यो  
 धाङ्गिरसी श्रुतकसुक्तासौ, (३) द्वितीयायाः प्राणायो हयंतः, (६) षष्ठ्या इन्द्रभातरो देवजामयः, (७-८) सप्तम्य-  
 हर्म्योः काण्वायनौ गोवृत्ती भधसूक्ती च, (९-१०) नवमीदशम्योश्च काण्वो मेघातिथिराङ्गिरसः  
 प्रियमेवश्च कल्पयः । इन्द्रो देवता । गायत्री छन्दः ॥

तद्वौ गाय सुते सचा पुरुहुताय सत्त्वेने । शं यद्रवे न शाकिने ॥१॥

## AINDRA KANḌA

### Adhyāya II

#### Khaṇḍa I

#### Daśati 3

115. Tadvo gāya sute sacā puruhūtāya satvane.

Śam yadgave na śākne.<sup>1</sup>

(Cf. S. 1666; Rv VI.45.22; Av. XX.78.1)

112. We adore you as you are the most adorable, the invoker of Nature's bounties, the immortal, and wise accomplisher of this cosmic creation.<sup>6</sup>  
(Cf. S. 1413; Ṛv VIII.19.3)
113. Bestow upon us, O adorable Lord, that splendour which overcomes adversities, consuming evil in our abodes and subdues the wrath of any malignant person.<sup>7</sup>  
(Cf. Ṛv VIII.19.15)
114. When the fire-divine, the Lord of men, is augmented by sacrifice, and is well pleased to be present in the homes of mankind, he averts all evil spirits from you.<sup>8</sup>  
(Cf. Ṛv VIII.23.13)

Here ends Khaṇḍa XII of Adhyāya I and also Adhyāya I, and also here ends Ḍaśati 2 of the Prapāthaka II. Also ends here Āgneya Kāṇḍa (Parva)

## AINDRA KAṆḌA (PARVA) Adhyāya II

### Khaṇḍa I

#### Ḍaśati 3

115. O chanters, may you sing glory of Lord, who is invoked by all and is the subduer of adversaries. Get ready, all in a group, to recite your devotional hymns. This gives delight to Lord just as fresh pastures to cattle.<sup>1</sup>  
(Cf. S. 1666; Ṛv VI.45.22)

यस्ते नूनं शतक्रतविन्द्रं द्युम्नितमो मदः । तेन नूनं मदे मदेः ॥२॥  
 गाव उप वदावट महि यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥३॥  
 अरमश्वाय गायत श्रुतकक्षारं गवे । अरमिन्द्रस्य धाम्ने ॥४॥  
 तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे । स वृषा वृषभो भुवत् ॥५॥  
 त्वमिन्द्र बलादधि सहसो जात ओजसः । त्वं सन्वृषन्वृषेदसि ॥६॥  
 यज्ञ इन्द्रमवर्धयद्यद्मिं व्यवर्तयत् । चक्राण औपशं दिवि ॥७॥  
 यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् । स्तोता मे गोसखा स्यात् ॥८॥

116. Yaste nūnaṁ śatakratavindra dyumnitamo madah.  
 Tena nūnam made madeḥ.<sup>2</sup>  
 (Cf. Rv VIII.92.16)
117. Gāva ūpa vadāvaṭe mahī yajñāsya rapsudā  
 Ubhā karnā hiranyayā.<sup>3</sup>  
 (Cf. S. 1602; Rv VIII.72.12; Yv. XXXIII.19.17)
118. Aramaśvāya gāyata śrutakakṣāram gave.  
 Aram indrasya dhāmne.<sup>4</sup>  
 (Cf. Rv VIII.92.25)
119. Tam indram vājayāmasi mahe vṛtrāya hantave.  
 Sa vṛṣā vṛṣabho bhuvat.<sup>5</sup>  
 (Cf. S. 1222; Rv VIII.93.7; Av. XX.47.1; 137.12)
120. Tvam indra balād adhi sahaso jāta ojaṣaḥ.  
 Tvaṁ san vṛṣan vṛṣed asi.<sup>6</sup>  
 (Cf. Rv X.153.2; Av. XX.93.5)
121. Yajña indram avardhayad yad bhūmim vyavartayat.  
 Cakrāṇa opaśam divi.<sup>7</sup>  
 (Cf. S. 1639; Rv VIII.14.5; Av. XX.27.5)
122. Yad indrāham yathā tvam īśīya vasva eka it.  
 Śtōtā me-gosakhā syāt.<sup>8</sup>  
 (Cf. S. 1834; Rv VIII.14.1; Av. XX.27.1)

116. O resplendent, the performer of hundreds of selfless deeds. May you be pleased to rejoice us whilst you rejoice in that most glorious exhilaration of loving devotion.<sup>2</sup>  
(Cf. Rv VIII.92.16)
117. Draw near, O cows, O divine speech, to the cauldron; the two mighty ones – heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both the ears of the cauldron are golden.<sup>3</sup>  
(Cf. S. 1602; Rv VIII.72.12)
118. The learned preceptors sing their hymns to receive sufficient vigour and wisdom. May the Lord of resplendence come to enshrine their hearts.<sup>4</sup>  
(Cf. Rv VIII.92.25)
119. We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous showerer.<sup>5</sup>  
(Cf. S. 1222; Rv VIII.93.7)
120. O resplended king, you have been chosen to the mighty position on account of your strength and energy. You, O showerer, are indeed a blessing.<sup>6</sup>  
(Cf. Rv X.153.2)
121. The worship magnifies the glory of the resplendent Lord, while He supports the earth and makes the clouds fertile in firmament.<sup>7</sup>  
(Cf. S. 1639; Rv VIII.14.5)
122. O resplendent Lord, if I were sole monarch of wealth, as you have been, then my worshippers would have been rich in kine.<sup>8</sup>  
(Cf. S. 1834; Rv VIII.14.1)



प॒न्यं॑प॒न्यमि॑त्सो॒तार॑ आ॒ धाव॑त म॒द्याय॑ । सोमं॑ वी॒राय॑ शू॒राय॑ ॥९॥  
इदं॑ वसो सु॒तम॑न्धः पि॒बा सु॒पूर्णमु॑दरम् । अ॒नाभयि॑न्नरि॒मा ते ॥१०॥

123. Panyam-panyam it sotāra ā dhāvata madyāya.  
Somam vīrāya śūrāya.  
(Cf. S. 1657; Rv VIII.2.25)

124. Idam vaso sutam andhaḥ pibā supūrṇam udaram.  
Anābhayin rarimā te.  
(Cf. S. 734; Rv VIII.2.1)

( ५ ) चतुर्थी दत्तः

(१-१०) दशर्चाया अग्न्या दशतेः (१-२. ५) प्रथमाद्वितीयाचतुर्थीनामृचामाङ्गिरसी भुतकभक्तुर्कसौ, (३) तृतीयाया  
बाह्वस्वत्यः वायुः, (५-६) पञ्चमीषष्ठयोर्विश्वामित्रो यपुच्छन्दाः, (७, ९-१०) सप्तमीनवमीदशमीनां काण्वस्त्रिशोकः,  
(८) अष्टम्याश्च मेघाचरग्नौ वसिष्ठ ऋषयः । (१-२) प्रथमाद्वितीययोः सूर्यः, (३-८) तृतीयाद्विषण्णमिन्द्रः,  
(९-१०) नवमीदशम्योऽध्वनिदेवताः । गायत्री छन्दः ॥

उ॒द्धेद॑भि श्रु॒ताम॑घं वृ॒षभं॑ नर्या॑पसम् । अ॒स्तार॑मे॒षि सूर्य॑ ॥१॥  
यद॑द्य कच्च॑ वृ॒त्रह॑न्नु॒दगा॑ अभि॑ सूर्य॑ । स॒र्वं तदि॑न्द्र ते॒ वश॑ ॥२॥  
य आ॑नय॒त्परा॑वतः सु॒नीती॑ तुर्व॒शं यदु॑म् । इन्द्रः॑ स नो॒ युवा॑ सखा ॥३॥

## Khaṇḍa II

### Daśati 4

125. Uddhedabhi śrutāmagham vṛṣabham naryāpasam.  
Astāram esi sūrya.  
(Cf. S. 1450; Rv VIII.93.1; Av. XX.7.1)

126. Yadadya kacca vṛtrahann udagā abhi sūrya.  
Sarvam tad indra te vaśe.  
(Cf. Rv VIII.93.4; Yv XXXIII.35; Av. XX.112.1)

127. Ya ānayat parāvataḥ sunītī turvaśam yadum  
Indraḥ sa no yuvā sakḥā  
(Cf. Rv VI.45.1)

123. O devotees, prepare for Him the elixir, each draught of which you have made as relishing as you could. For it is to be offered to the brave, the conqueror and the showerer of joy.  
(Cf. S. 1657; Rv VIII.2.25)
124. Here is the elixir of devotion expressed, O Lord of riches, drink it to your full satisfaction. O undaunted Lord, we offer it to greet you.<sup>10</sup>  
(Cf. S. 734; Rv VIII.2.1)

## **Khaṇḍa II**

### **Daśati 4**

125. O sun, you ascend to meet the Lord, the shower of blessings, the bountiful giver, famous for wealth and who is the benefactor of men.<sup>1</sup>  
(Cf. S. 1450; Rv VIII.93.1)
126. Whatsoever facing, O sun, the destroyer of darkness, you have brightened up today as ever it is all under your control.<sup>2</sup>  
(Cf. Rv VIII.93.4)
127. May that youthful Lord supreme be our friend, who, by good guidance, brings the spirit of wisdom and hard work together.<sup>3</sup>  
(Cf. Rv VI.45.1)

मा न इन्द्राभ्याऽऽदिशः सूरौ अक्तुष्वाम यमत् । त्वा युजा वनेम तत् ॥४॥  
 एन्द्र सानसिं रयिं सजित्वानं सदासहम् । वर्षिष्ठमृतये भर ॥५॥  
 इन्द्रं वयं महाधनं इन्द्रमर्भे हवामहे । युजं वृत्रेषु वज्रिणम् ॥६॥  
 अपिबत्कद्रुवः सुतमिन्द्रः सहस्रबाह्वे । तत्राददिष्ट पौंस्यम् ॥७॥  
 वयमिन्द्र त्वायवोभि प्र नोनुमो वृषन् । विद्धी त्वांस्य नो वसो ॥८॥  
 आ घा ये अग्निमिन्धत स्तृणन्ति वहिरानुषक् । येषामिन्द्रो युवा सखा ॥९॥  
 मिन्धि विश्वा अप हिपः परिबाधो जहो मृधः । वसु स्पार्हतदा भर ॥१०॥

128. Mā na indrābhyā" diśaḥ sūro aktuṣvā yamat.  
 Tvā yujā vanema tat.<sup>4</sup>  
 (Cf. Rv VIII.92.31)

129. Endra sānasim rayim sajitvānam sadāsaham.  
 Varṣiṣṭham ūtaye bhara.<sup>5</sup>  
 (Cf. Rv I.8.1; Av. XX.70.17)

130. Indram vayam mahādhana indram arbhe havāmahe.  
 Yujam vṛtreṣu vajriṇam.<sup>6</sup>  
 (Cf. Rv I.7.5; Av. XX.70.11)

131. Apibat kadruvaḥ sutam indraḥ sahasrabāhve.  
 Tatrādadīṣṭa pauṁsyam.<sup>7</sup>  
 (Cf. Rv VIII.45.26)

132. Vayam indra tvāyavobhi pra nonumo vṛṣan.  
 (Viddhī tvāsyā no vaso.<sup>8</sup>  
 (Cf. Rv VIII.31.4; Av. XX.18.4)

133. Ā ghā ye agnim indhate stṛṇanti barhir ānuṣak.  
 Yeṣām indro yuvā sakhā.<sup>9</sup>  
 (Cf. S. 1338; Rv VIII.45.1; Yv. VII.32)

134. Bhindhi viśvā apa dviśaḥ pari bādho jahi mṛdhaḥ.  
 Vasu spārham tad ā bhara.<sup>10</sup>  
 (Cf. S. 1070; Rv VIII.45.40; Av. XX.43.1)

128. O resplendent Lord, let not the ill designs threaten and obstruct us at night; let us crush them with your help.<sup>4</sup>  
(Cf. Rv VIII.92.31)
129. O resplendent Lord, may you bless us with that spiritual wealth of yours which is everlasting and which would lead us to victory and power, and protect us from evil forces.<sup>5</sup>  
(Cf. Rv I.8.1)
130. We invoke our ally, the resplendent Lord, for great prosperity and wisdom, and for protection against evil forces.<sup>6</sup>  
(Cf. Rv I.7.5)
131. The resplendent Lord displays His manly might, after a successful fight against thousands of armed obstructions, and accepting the exhilarating elixir from the gourd-pitcher.<sup>7</sup>  
(Cf. Rv VIII.45.26)
132. O showerer of blessings, we are faithful to you and glorify you. May you be cognizant of this, O giver of wealth.<sup>8</sup>  
(Cf. Rv VII.31.4)
133. The sages who enkindle spiritual fire, continually do their best to purify their hearts; for the simple reason, that their close friend is the ever-young resplendent Lord.<sup>9</sup>  
(Cf. S. 1338; Rv VIII.45.1)
134. May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for.<sup>10</sup>  
(Cf. S. 1070; Rv VIII.45.40)

( ५ ) पञ्चमी वरातिः

(१-१०) दशार्चायां भस्या दधते (१) प्रथमायाः ऋचो रौरः कण्वः, (२) द्वितीयायाः काण्वश्चित्रोक्, (३, ५) कृतीयाः नक्षत्रयोः काण्वो वत्सः, (४) चतुर्थ्याः काण्वः कुसीदी, (५) पञ्चम्याः काण्वो मेघातिथिः, (६) षष्ठ्याः आङ्गिरसः सुकशः, (७) सप्तम्याः आग्नेयः इषावाशः, (८) अष्टम्याः काण्वः प्रमथः, (९) दशम्याश्च काण्व इतिमिडिः कृपयः । (१) प्रथमायां मरुतः, (२-३, ६, ८-१०) द्वितीयाकृतीयाषष्ठीनामष्टम्यादितृप्तस्य चेन्द्रः, (४) चतुर्थ्यां विश्वे देवाः, (५) पञ्चम्यां ब्रह्मणस्पतिः, (७) सप्तम्याश्च सविता देवताः । गायत्री छन्दः ॥

इहव शृण्व एषां कशा हस्तेषु यद्वदान् । नि यामं चित्रमृञ्जते ॥१॥

इम उ त्वा वि चक्षते सखाय इन्द्र सोमिनः । पुष्टावन्तो यथा पशुम् ॥२॥

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः । समुद्रायेव सिन्धवः ॥३॥

देवानामिदवा महत्तदा वृणीमहे वयम् । वृष्णामस्मभ्यमृतये ॥४॥

सोमानां च स्वरणं कृणुहि ब्रह्मणस्पते । कक्षीवन्तं य औशिजः ॥५॥

### Khanda III

#### Daśati 5

135. Iheva śṛṇva eṣām kaśā hasteṣu yadvadān  
Ni yāmam citram ṛñjate.<sub>1</sub>  
(Cf. Ṛv I.37.3)

136. Ima u tvā vi cakṣate sakhāya indra sominah.  
Puṣṭāvanto yathā paśum.<sub>2</sub>  
(Cf. Ṛv VIII.45.16)

137. Samasya manyave viśo namanta kṛṣṭayah.  
Samudrāyeva sindhavah.<sub>3</sub>  
(Cf. S. 1651; Ṛv VIII.6.4; Av. XX.107.1)

138. Devānām id avo mahat tadā vṛṇīmahe vayam.  
Vṛṣṇām asmabhyam ūtaye.<sub>4</sub>  
(Cf. Ṛv VIII.83.1)

139. Somānām svaranam kṛṇuhi brahmaṇaspate.  
Kakṣīvantam ya auśijah.<sub>5</sub>  
(Cf. S. 1463; Ṛv I.18.1; Yv. III.28)

### **Khaṇḍa III**

#### **Daśati 5**

135. We hear the cracking of the whip in the hands of our internal vital forces. They are wonderfully brave and valorous in the fight which goes in the human body complex.<sup>1</sup>  
(Cf. Rv I.37.3)
136. O resplendent, our these friends, effusers, singers of devotionai love, wait and look to you like men with fodder to the herd of cattle.<sup>2</sup>  
(Cf. Rv VIII.45.16)
137. Just as rivers flow towards an ocean, similarly all people, all men of culture, bow down before His strict discipline.<sup>3</sup>  
(Cf. S. 1651; Rv VIII.6.4)
138. For our protection, we solicit the mighty aids of Nature's bounties, the showerers of blessings.<sup>4</sup>  
(Cf. Rv VIII.83.1)
139. O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity.<sup>5</sup>  
(Cf. S. 1463; Rv I.18.1)

बोधन्मना इदस्तु नो वृत्रहा भूर्यासुतिः । शृणोतु शक्र आशिषम् ॥६॥  
 अद्य नो देव सवितः प्रजावत्सावीः सौभगम् । परा दुष्वप्य सुव ॥७॥  
 क्वास्य वृषभो युवा तुविग्रिवो अनानतः । ब्रह्मा कस्त सपर्यति ॥८॥  
 उपह्वरे गिरीणां सङ्गमे च नदीनाम् । धिया विप्रो अजायत ॥९॥  
 प्रसम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीभिः । नरं नृपाहं म हिष्ठम् ॥१०॥

॥ इति द्वितीयस्यायः प्रपाठः ॥

140. Bodhanmanā idastu no vṛtrahā bhūryāsutiḥ.  
 Śṛṇotu śakra aśiṣam.<sup>6</sup>  
 (Cf. Rv VIII.93.18)
141. Adya no deva savitaḥ prajāvat sāvīḥ saubhagam.  
 Parā duṣhvapnyam suva.<sup>7</sup>  
 (Cf. Rv V.82.4)
142. Kvāsyā vṛṣabho yuvā tuvigrīvo anānataḥ.  
 Brahmā kastaṁ saparyati.<sup>8</sup>  
 (Cf. Rv VIII.64.7)
143. Upahvare girīnām saṅgame ca nadīnām.  
 Dhiyā vipro ajāyata.<sup>9</sup>  
 (Cf. Rv VIII.6.28; Yv. XXVI.15)
144. Pra samrājam carṣaṇīnām indraṁ stotā navyam  
 gīrbhiḥ.  
 Naram nṛśāham māṁbhiṣṭham.<sup>10</sup>  
 (Cf. Rv VIII.16.1; Av. XX.44.1)

Here ends Khaṇḍa III of Adhyāya II and also ends Ardha  
 I and Daśati 5 of Prapāṭhaka II

140. May the destroyer of evils to whom many libations are offered, know our desires; may the bright and vigorous Lord hear our praises.<sup>6</sup>  
(Cf. Rv VIII.93.18)
141. Grant us today, O divine creator, affluence and progeny, and drive away the painful dreams.<sup>7</sup>  
(Cf. Rv V.82.4)
142. Where is that showerer of benefits, ever young, strong-necked and who bows to none? Who is that learned person that worships Him in the right sense?<sup>8</sup>  
(Cf. Rv VIII.64.7)
143. The all-wise Lord manifests Himself to them who meditate in the valleys of mountains and at the confluences of rivers and streams.<sup>9</sup>  
(Cf. Rv VIII.6.28)
144. May you praise with your hymns the Lord of resplendence, who is the sole sovereign of mankind, adorable, the leader, the subduer of evil persons and the most liberal giver.<sup>10</sup>  
(Cf. Rv VIII.16.1)

Here ends Khaṇḍa III of Adhyāya II and also ends Ardha I and Daśati 5 of Prapāthaka II



( ६ ) षष्ठी दधति:

(१-१०) दशार्चोया अस्या दशते: (१, ६-७) प्रथमाषष्ठीसप्तमीनाष्टचामाङ्गिरसो भुतकक्षमुक्तो, (३) द्वितीयाया भार्गवस्य: वांसु:, (३) तृतीयाया राष्ट्रगणो गौतम:, (४) चतुर्थ्या भार्गवस्यो भद्राक्ष:, (५) पञ्चम्या माङ्गिरसो निन्दु: वृत्तसो वा, (६) षष्ठम्या: काण्वो वत्स:, (७) नवम्या भार्गवीर्गति: शुव:शेष:, (१०) दशम्या: पूषा सोमामृणावाङ्गीर्गति: शुव:शेषो वा ऋषय: । (१-२, ६-७, ९) प्रथमाद्वितीयाषष्ठीसप्तमीनवमीनाभिन्द्र:, (३) तृतीयाया रविमन्वद्वृन्दमस:, (४) चतुर्थ्या इन्द्रपूषणौ, (५) पञ्चम्या मरुत:, (६) षष्ठम्या:

सूर्य:, (१०) दशम्याश्च सोमपूषणौ देवता: । गायत्री उन्द् ॥

अपादु निप्र्यन्धसः सुदक्षस्य प्रहोषिणः । इन्द्रोरिन्द्रो यवाशिरः ॥१॥  
इमा उ त्वा पुरुवसोभि प्र नोनवुर्गिरः । गावो वत्सं न धेनवः ॥२॥  
अत्राह गौरमन्वत नाम त्वष्टुरपीच्यम् । इत्या चन्द्रमसो गृहे ॥३॥  
यदिन्द्रो अनयद्रितो महारपो वृषन्तमः । तत्र पूषाभुवत्सचा ॥४॥  
गौर्धयति मरुता श्रवस्युर्मता मघोनाम् । युक्ता वह्नी रथानाम् ॥५॥

## PRAPĀTHAKA II: ARDHA II

### Khanda IV

#### Daśati 6

145. Apādu śipryandhasaḥ sudakṣasya prahoṣiṇaḥ.  
Indor indro yavāśraḥ.<sup>1</sup>  
(Cf. Rv VIII.92.4)
146. Imā u tvā puruvasobhi pra nonavur giṇaṇ.  
Gāvo vatsam na dhenavaḥ.<sup>2</sup>  
(Cf. Rv VI.45.28)
147. Atrāha gor amanvata nāma tvaṣṭur apīcyam.  
Ithā candramaso gṛhe.<sup>3</sup>  
(Cf. S. 915; Rv I.84.15; Av. XO.41.3)
148. Yad indro anayad rito mahīrapo vṛṣantamaḥ.  
Tatra pūṣā bhuvat sacā.<sup>4</sup>  
(Cf. Rv VI.57.4)
149. Gaur dhayati marutām śravasyur mātā maghonām.  
Yuktā vahnī rathānām.<sup>5</sup>  
(Cf. Rv VIII.94.1)

## PRAPĀTHAKA II: ARDHA II

## Khaṇḍa IV

## Daśati 6

145. The resplendent supreme, handsome and resolute,  
accepts the over-flowing elixir of love and dedication  
offered by enlightened devotees who are assiduously  
engaged in worship.<sup>1</sup>  
(Cf. Rv VIII.92.4)
146. O Lord, the possessor of immense wealth, may our  
sacred words of prayer repeatedly recur to you, just as  
milk-giving cows fondly approach their calf.<sup>2</sup>  
(Cf. Rv VI.45.28)
147. Then, verily, he recognizes the essential form of the  
Creator's radiance in the mansion of the mind or the  
moving moon.<sup>3</sup>  
(Cf. S. 915; Rv I.84.15)
148. When the showerer, the shining sun, sends down the  
streams of rivers with mighty floods, the other divine  
nourishing elements of Nature also join with him.<sup>4</sup>  
(Cf. Rv VI.57.4)
149. The cow (Firmament), the famous mother of the  
wealthy rain-shedding clouds — she pours her milk.  
She is worthy of all honour, who yokes (the two mares)  
to their cosmic chariots.<sup>5</sup>  
(Cf. Rv VIII.94.1)

उप॑ नो॑ हरि॑भिः सु॒तं या॑हि॒ म॒दा॒नां प॑ते । उप॑ नो॑ हरि॑भिः सु॒तम् ॥६॥  
 इ॒ष्टा हो॒त्रा अ॒सृक्ष॑ते॒न्द्रे वृ॒धन्तो॑ अ॒ध्वरे॑ । अ॒च्छा॒वभृ॑थ॒मोज॑सा ॥७॥  
 अ॒हमि॑द्धि पि॒तुष्प॑रि॒ मे॒धामृ॑तस्य ज॒ग्रह॑ । अ॒हꣳ सूर्य॑ इ॒वाज॑नि ॥८॥  
 रे॒वती॑र्नः स॒धमा॑द् इ॒न्द्रे स॑न्तु तु॒विवा॑जाः । क्षु॒मन्तो॑ या॒भिर्म॑दे॒म ॥९॥  
 सोमः॑ पू॒षा च॑ चे॒ततु॑र्वि॒श्वासाꣳ सु॒क्षिती॑नाम् । दे॒वत्रा॑ र॒थ्योर्हि॑ता ॥१०॥

150. Upa no haribhiḥ sutam yāhi madānām pate.  
 Upa no haribhiḥ sutam.<sup>6</sup>  
 (Cf. S. 1790; Rv VIII.93.31)
151. Īṣṭā hotrā asṛkṣatendram vṛdhanto adhware.  
 Acchāvabhṛtham ojasā.<sup>7</sup>  
 (Cf. Rv VIII.93.23)
152. Aham idd hi pituṣpari medhāmṛtasya jagraha.  
 Ahaṁ sūrya ivājani.<sup>8</sup>  
 (Cf. S. 1500; Rv VIII.6.10; Av. XX.115.1)
153. Revatīr naḥ sadhamāda indre santu tuvivājāḥ.  
 Ksumanto yābhir madema.<sup>9</sup>  
 (Cf. S. 1084; Rv I.30.13; Av. XX.122.1)
154. Somah pūṣā ca cetatur viśvāsāṁ suksitinām.  
 Devatrā rathyorhitā.<sup>10</sup>

150. O Lord of rapturous joy, come with vital vigour to our expressed devotion, come with vital faculties to our place of worship.<sup>6</sup>  
(Cf. S. 1790; Rv VIII.93.31)
151. The devotees i.e. the sense organs with a desire to fulfil their aspirations, invigorate the soul by their strength and vigour at the time of worship and thereby bring the task to completion.<sup>7</sup>  
(Cf. Rv VIII.93.23)
152. I have verily acquired the deep knowledge of the eternal truth, from my Supreme Father. I am born with the glory of the sun as if.<sup>8</sup>  
(Cf. S. 1500; Rv VIII.6.10)
153. May you share our spiritual joy, O resplendent God. May we have abundant nourishment, and may our intellect be bright and sharp, so that full of devotion and wealth, we may live in perfect bliss in union with you.<sup>9</sup>  
(Cf. S. 1084; Rv I.30.13)
154. The sustaining Nature's bounties always reward those men who try to go up high in life's progress.<sup>10</sup>

## ( ७ ) सप्तमी दशतिः

- (१-१०) दशर्चोया अम्पा दशति (१, ४) प्रथमाचतुर्थ्योर्नचोराद्विरसौ श्रुतकस्तुक्शौ, (२) द्वितीयाया र्मजा-  
वसो वसिष्ठः, (३) तृतीयाया कण्वो मेघातिथिराद्विरसः प्रियमेवथ, (५) पञ्चम्याः कण्व इषिम्बिठिः,  
(६, १०) षष्ठोदशम्योर्विश्वामित्रो मनुज्यन्दाः, (७) सप्तम्याः कण्वस्त्रितोक्, (८) अष्टम्याः कण्व- कुत्सीदी,  
(९) नवम्याभारतीगति शुन घोष रूपप- । (१-५, ७-१०) प्रथमादिषष्ठ्यानां सप्तम्यादिचतसृणाञ्चेन्द्र,  
(६) षष्ठ्याश्च प्रजापतिर्देवते । (१) प्रथमाया अनुष्टुप्, (२-१०) द्वितीयादिनवानाञ्च गायत्री छन्दसी ॥

पान्तमा वो अन्धस इन्द्रमभि प्र गायत । विश्वासाह ५ शतकतु म ५ हिमं चर्षणीनाम् ॥१॥

प्र व इन्द्राय मादन् ५ हयैश्वाय गायत । सखायः सोमपात्रे ॥२॥

वयमु त्वा ताददथा इन्द्र त्वायन्तः सखायः । कण्वा उक्थेभिर्जरन्ते ॥३॥

इन्द्राय मद्मे सुतं परि ष्टोभन्तु नो गिरः । अर्कमर्चन्तु कारवः ॥४॥

अयं त इन्द्र सामा निपूतो अधि वहिषि । गहीमस्य द्रवा पित्र ॥५॥

## Khaṇḍa V

## Dasati 7

155. Pāntam ā vo andhasa indram abhi pra gāyata.  
Viśvāsāhaṁ śatakratūṁ maṁbhiṣṭham carṣaṇīnām.<sub>1</sub>  
(Cf. S. 713; Rv VIII.92.1)
156. Pra va indrāya mādanaṁ haryaśvāya gāyata.  
Sakhāyaḥ somapāvne.<sub>2</sub>  
(Cf. S. 716; Rv VII.31.1)
157. Vayam utvā tadidarthā indra tvāyantaḥ sakhāyaḥ.  
Kaṇvā ukthebhir jarante.<sub>3</sub>  
(Cf. S. 719; Rv VIII.2.16; Av. XX.18.1)
158. Indrāya madvane sutam pari ṣṭobhantu no girāḥ.  
Arkam arcantu kāravaḥ.<sub>4</sub>  
(Cf. S. 722; Rv VIII.92.19; Av. XX.110.1)
159. Ayam ta indra somo nipūto adhi barhiṣi.  
Ehīmasya dravā piba.<sub>5</sub>  
(Cf. S. 725; Rv VIII.17.11; Av. XX.5.5)

**Khaṇḍa V****Daśati 7**

155. May you sing the glory of that resplendent Lord, who accepts all your oblations, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men.<sup>1</sup>  
(Cf. S. 713; Rv VIII.92.1)
156. O friends, sing a delightful hymn to the resplendent Lord, the supreme master of vital powers and the acceptor of devotional love.<sup>2</sup>  
(Cf. S. 716; Rv VII.31.1)
157. O resplendent Lord, we implore you as your devoted friend, with a set purpose, as the most wise men praise you with sacred hymns.<sup>3</sup>  
(Cf. S. 719; Rv VIII.2.16)
158. Let the songs of praises expressed with the exhilaration be effectual on every side, resplendent Lord. May the poets sing the songs of praises.<sup>4</sup>  
(Cf. S. 722; Rv VIII.92.19)
159. O Lord, of resplendence, here is your devotional love, well sanctified. May you come speedily hither and cherish our affection.<sup>5</sup>  
(Cf. S. 725; Rv VIII.17.11)

सुरूपकृत्नुमृतये सुदुघामिव गोदुहे । जुहुमसि द्यविद्यवि ॥६॥  
 अभि त्वा वृषभा सुते सुतं सृजामि पीतये । तृम्पा व्यश्नुही मदम् ॥७॥  
 य इन्द्र चमसेष्वा सोमश्चमृषु ते सुतः । पिबेदस्य त्वमीशिषे ॥८॥  
 योगेयोगे तवस्तरं वाजेवाजे हवामहे । सखाय इन्द्रमृतये ॥९॥  
 आ त्वेता नि पीदतेन्द्रमभि प्र गायत । सखाय स्तोमवाहसः ॥१०॥

160. Surūpakṛtnum ūtaye sudughām iva goduhe.  
 Juhūmasi dyavidyavi.<sup>6</sup>  
 (Cf. S. 1087; Rv I.4.1; Av. XX.57.1; 68.1)
161. Abhi tvā vṛṣabhā sute sutaṁ sṛjāmi pītaye.  
 Trmpā vyaśnuhi madam.<sup>7</sup>  
 (Cf. S. 731; Rv VIII.45.22; Av. XX.22.1)
162. Ya indra camasesvā somaś camūṣu te sutaḥ.  
 Pibedasya tvamiśiṣe.<sup>8</sup>  
 (Cf. Rv VIII.82.7)
163. Yogeyoge tavastaram vājevāje havāmahe.  
 Sakhāya indram ūtaye.<sup>9</sup>  
 (Cf. S. 743; Rv I.30.7; Yv. XI.14; Av. XX.26.1)
164. Ā tvetā ni śīdatendram abhi pra gāyata.  
 Sakhāyaḥ stomavāhasaḥ.<sup>10</sup>  
 (Cf. S. 740; Rv I.5.1; Av. XX.68.11)

160. Day by day, we invoke the resplendent God, the inspirer of all beneficial works for our assistance, as a good milch-cow is called (by the milker) for milking.<sup>6</sup>  
(Cf. S. 1087; Ṛv I.4.1)
161. When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion.<sup>7</sup>  
(Cf. S. 731; Ṛv VIII.45.22)
162. O sovereign Lord of resplendence, whatever elixir of devotional invocation has been poured in the sacred ceremonial vessels, cups and bowls for you, may you honour us by accepting it.<sup>8</sup>  
(Cf. Ṛv. VIII.82.7)
163. On every occasion, in every noble work, we invoke the resplendent God, the best amongst our friends, for our protection and happiness.<sup>9</sup>  
(Cf. S. 743; Ṛv I.30.7)
164. I et us all, O friends and devotees, assemble here and offer our congregational prayer to Him; and repeatedly sing the glory of the resplendent Lord.<sup>10</sup>  
(Cf. S. 740; Ṛv I.5.1)



( ८ ) अष्टमी दशतिः

- (१-१०) दशकांया अस्या दशतिः (१) प्रथमाया ऋचो गायत्रिो विश्वामित्रः, (२) द्वितीयाया वैश्वामित्रो मनुष्यन्वाः,  
 (३) तृतीयायाः काण्वः कुत्सीदी, (४) चतुर्थी आङ्गिरसः शिपमेचः, (५, ८) पञ्चम्यष्टम्योर्गीतिमो वामदेवः, (६, ९)  
 षष्ठीनवम्योगङ्गिरसो अतकशसुकक्षी, (७) सप्तम्याः काण्वो मेधातिथिः, (१०) दशम्याः आङ्गिरसो बिन्दुः  
 पृतदक्षो वा ऋषयः । (१-२, ४, ६, ८, ९) प्रथमाद्वितीयाचतुर्थीपञ्चम्यष्टमीनवमीनामिन्द्रः, (३) तृतीयायाः  
 प्रथापतीन्द्रः, (५) पञ्चम्याः प्रजापतिः, (७) सप्तम्याः सदसस्पतिः, (१०) दशम्याश्च सोम-  
 यत्नोऽश्विनौ देवताः । गायत्री छन्दः ॥

इदं ह्यन्वोजसा सुतं राधानां पते । पिवा त्वांस्य गिर्वणः ॥१॥

महा इन्द्रः पुरश्च नो महित्वमस्तु वज्रिणे । योनं प्रथिना शवः ॥२॥

आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय । महाहस्ती दक्षिणेन ॥३॥

अभि प्र गोपतिं गिरेन्द्रमर्चं यथा विदे । सूनुं सत्यस्य सत्पतिम् ॥४॥

कया नश्चित्र आ भुवदूता सदावृधः सखा । कया शचिष्ठया वृता ॥५॥

## Khaṇḍa VI

### Daśati 8

165. Idam hyanvojasā sutam rādhānām pate.

Pibā tvāsya girvanah.<sup>1</sup>

(Cf. S. 737; Rv III.51.10)

166. Mahām indraḥ puraś ca no mahitvam astu vajriṇe.

Dyaus na prathinā śavaḥ.<sup>2</sup>

(Cf. Rv I.8.5; Av. XX.70.1)

167. Ā tū na indra kṣumantam citram grābham sam grbhāya.

Mahāhasī dakṣinena.<sup>3</sup>

(Cf. S. 728; Rv VIII.81.1)

168. Abhi pra gopatim girendram arca yathā vide.

Sūnum satyasya satpatim.<sup>4</sup>

(Cf. S. 1489; Rv VIII.69.4; Av. XX.22.4; 92.1)

169. Kayā naścitra ā bhuvadūti sadāvṛdhaḥ sakhā.

Kayā ściṣṭhayā vṛtā.<sup>5</sup>

(Cf. S. 682; Rv IV.31.1; Yv. XXVII.39; XXXVI.4;  
 Av. XX.124.1)

**Khaṇḍa VI****Daśati 8**

165. O Lord of riches, deserving our praise, this nectar of sweet devotions is prepared for you with deep emotion; may you come to cherish it quietly.<sup>1</sup>  
(Cf. S. 737; Rv III.51.10)
166. Great is God, greater than the greatest, — beyond our measure. He is boundless, much beyond the celestial space and is the source of all greatness.<sup>2</sup>  
(Cf. Rv I.8.5)
167. O resplendent Lord of the mighty hand, may you gather for us with your right hand manifold, marvellous and nutritious food, as sustenance for our inner complex.<sup>3</sup>  
(Cf. S. 728; Rv VIII.81.1)
168. May you praise as prescribed, with melodies the resplendent Lord, the son of truth, the guardian of wisdom and protector of true and good.<sup>4</sup>  
(Cf. S. 1489; Rv VIII.69.4)
169. By that means would He, who is ever augmenting, wonderful and friendly, come to us, and by what most effective accomplishments on our part?<sup>5</sup>  
(Cf. S. 682; Rv IV.31.1)

त्सु वः सत्रासाहं विश्वासु गीर्ष्वायतम् । आ च्यावयस्यूतये ॥६॥  
 सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् । सनि मेधामयासिषम् ॥७॥  
 ये ते पन्था अधो दिवो येभिर्यश्वमेरयः । उत श्रोषन्तु नो भुवः ॥८॥  
 भद्रंभद्रं न आ भरेषमूर्जं शतक्रतो । यदिन्द्र मृडयासि नः ॥९॥  
 अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः । उत स्वराजो अश्विना ॥१०॥

170. Tyam u vah satrāsāham viśvāsu gīrṣvāyatam.  
 Ā cyāvayasyūtaye.<sup>6</sup>  
 (Cf. S. 1642; Rv VIII.92.7)
171. Sadasaspatim adbhutam priyam indrasya kāmiam.  
 Sanim medhām ayāśiṣam.<sup>7</sup>  
 (Cf. Rv I.18.6; Yv. XXXII.13)
172. Ye te panthā adho divo yebhir vyaśvamairayaḥ.  
 Uta śroṣantū no bhuvayaḥ.<sup>8</sup>
173. Bhadram-bhadram na ā bhareṣamūrjaṁ śatakrato.  
 Yad indra mṛdayāsi naḥ.<sup>9</sup>  
 (Cf. Rv VIII.93.28)
174. Asti somo ayaṁ sutah pibantyasya marutah.  
 Uta svarājo aśvinaḥ.<sup>10</sup>  
 (Cf. S. 1785; Rv VIII.94.4)

170. May He be brought hither for our protection, who is resplendent, supreme, the conqueror of many, and the one who pervades even all our thoughts of praises.<sup>6</sup>  
(Cf. S. 1642; Ṛv VIII.92.7)
171. I solicit understanding from the presiding Lord, most covetable, the bountiful and the wonderful, who befriends souls.<sup>7</sup>  
(Cf. Ṛv I.18.6)
172. There are innumerable paths beneath the celestial region for the guidance of all of us. May our prayers rise (to spiritual heights). Would you kindly indicate to us the one such in clear words, as would lead us to the onward journey.<sup>8</sup>
173. Bring to us what is most auspicious, O performer of hundreds of noble deeds, bring to us food and strength, for, O resplendent Lord, you have been ever kind to us.<sup>9</sup>  
(Cf. Ṛv VIII.93.28).
174. This elixir has been effused by us. Let the self-resplendent twin-divines and the vital principles accept it.<sup>10</sup>  
(Cf. S. 1785; Ṛv VIII.94.4)

( ९ ) नवमो दशति.

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो इन्द्रमातरो देवतामप, (२) द्वितीयाया आग्निर्वसी गोपा.

(३) तृतीयाया आयर्वणः सविता, (४) चतुर्थ्याः काण्वः प्रस्कण्वः, (५) पञ्चम्या राहृगणो गीतमः, (६) षष्ठ्या वैश्वामित्रो मयुच्छन्दा, (७) सप्तम्या गीतमो वामदेव, (८) अष्टम्याः काण्वो वसतः, (९) नवम्या आशीर्गतिं सुन गोपः, (१०) दशम्याश्च वातायन उल ऋषयः । (१, ५-९) प्रथमायाः पञ्चम्यादिपञ्चानां स्येन्द्र .

(२) द्वितीयाया विन्धे देवाः, (३) तृतीयाया सविता, (४) चतुर्थ्या अश्विनौ.

(१०) दशम्याश्च वायुर्देवता । गायत्री छन्दः ॥

ई॒क्ष्व॒यन्ती॑रप॒स्युव॑ इन्द्र॒ जा॒तमु॒पास॑ते । व॒न्वा॒नासः॑ सु॒वीर्य॑म् ॥१॥

न॒ कि॒ दे॒वा इ॒नीम॑सि न॒ क॒या यो॒पया॑मसि । म॒न्त्रश्रु॒त्यं च॑रा॒मसि॑ ॥२॥

दो॒षो आ॒गाद्दृ॒हद्वा॒य यु॒मद्गाम॑न्नाथर्वण । स्तु॒हि दे॒व स॑वि॒तार॑म् ॥३॥

ए॒षा उ॒षा अ॒पूर्व्या॑ व्यु॒च्छति॑ प्रि॒या दि॒वः । स्तु॒ष वाम॑श्वि॒ना वृ॒हत् ॥४॥

इन्द्रो॑ द॒धीचो॑ अ॒स्यभि॒र्वृत्रा॑ण्य॒प्रति॑ष्कृतः । ज॒घान॑ न॒वती॑र्न॒व ॥५॥

## Khaṇḍa VII

## Daśati 9

175. Īṅkhayanūr apasyuva indram jātamupāsate

Vanvānāsaḥ suvīryam. 1

(Cf. Ṛv X.153.1; Av. XX.93.4)

176. Na ki devā inīmasi na kyā yopayāmasi.

Mantraśrutyam carāmasi. 2

(Cf. Ṛv X.134.7)

177. Doṣo āgād bṛhadgāya dyumadgāmann ātharvana

Stuhi devaṁ savitāram. 3

(Cf. Av. VI.1.1)

178. Eṣo uṣā apūrvyā vyucchatī priyā divah.

Stuṣe vāmasvinā bṛhat. 4

(Cf. S. 1728; Ṛv I.46.1)

179. Indro dadhīco asthabhūr vṛtrāṇyapratiskutah

Jaghāna navatīr nava. 4

(Cf. S. 913; Ṛv I.84.13; Av. XX.41.1)

**Khaṇḍa VII****Daśati 9**

175. With full enthusiasm, people of state approach the resplendent Supreme king and honour him as soon as He is coronated. They get His blessings in respect of progeny and prosperity.<sup>1</sup>  
(Cf. Rv X.153.1)
176. O divine powers, we never offend you, we never inflict annoyance on you; we follow the teaching of the holy text; closely we clasp and cling to your loving shelter.<sup>2</sup>  
(Cf. Rv X.134.7)
177. This is the evening time, O devotee, the singer of the Vedic hymns; chant in the sweetest tone, and sing the glory addressed to God, the impeller and creator.<sup>3</sup>  
(Cf. Av. VI.1.1)
178. So, the unparalleled beloved dawn is here; likewise may you also, O twins (a pair of cosmic vitality and cosmic consciousness), shine in the midst of the divine glory.<sup>4</sup>  
(Cf. S. 1728; Rv I.46.1)
179. The resplendent Self destroys ninety times nine (innumerable) evils with the help of the rock-like firmness of devotees.<sup>5</sup>  
(Cf. S. 913; Rv I.84.13)

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः । महा५ अभिष्टिरोजसा ॥६॥  
 आ तू न इन्द्र वृत्रहन्ताकर्मधमा गहि । महान्महीभिस्तृतिभिः ॥७॥  
 ओजस्तादस्य तित्विष उभे यत्समवर्तयत् । इन्द्रश्चमेव रोदसी ॥८॥  
 अयमु ते समतसि कपोत इव गर्भधिम् । वचस्तस्मिन् ओहसे ॥९॥  
 वात आ वातु भेषजं शम्भु मयोभु नो हृदे । प्र न आयु५षि तारिषत् ॥१०॥

180. Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ.  
 Mahām abhiṣṭirojāsā.<sup>6</sup>  
 (Cf. Rv I.9.1; Yv. XXX.25; Av. XX.71.7)
181. Ā tū na indra vṛtrahann asmākam ardhm ā gahi.  
 Mahān mahī bhir ūtibhiḥ.<sup>7</sup>  
 (Cf. Rv IV.32.1; Yv. XXXIII.65)
182. Ojastadasya titviṣa ubhe yat samavartayat.  
 Indrascarmeva rodasī.<sup>8</sup>  
 (Cf. S. 1653; Rv VIII.6.5; Av. XX.107.2)
183. Ayamū te samatasi kapota iva garbhadhīm.  
 Vacastaccinna ohasē.<sup>9</sup>  
 (Cf. S. 1599; Rv I.30.4; Av. XX.45.1)
184. Vāta ā vātu bheṣajam śambhu mayobhu no hṛde.  
 Pra na āyurṁṣi tārisat.<sup>10</sup>  
 (Cf. S. 1840; Rv X.186.1)

180. Come to us, resplendent God, with all your grandeur and majesty, to guide the sincere seeker of truth in his pursuit and accept his homage with delight.<sup>6</sup>  
(Cf. Rv I.9.1)
181. O mighty resplendent Lord, dispeller of darkness, may you come to help us with your mighty protections.<sup>7</sup>  
(Cf. Rv IV.32.1)
182. This powers of His omnipotence shines forth brightly when the Lord of resplendence folds and unfolds celestial and terrestrial regions like the rolling and unrolling of a skincoat.<sup>8</sup>  
(Cf. S. 1653; Rv VIII.6.5)
183. This devotional prayer is offered to you. Please accept it as a pigeon, eagerly awaiting his pregnant mate.<sup>9</sup>  
(Cf. S. 1599; Rv I.30.4)
184. May the Cosmic Breath (the divine vitality) fill our hearts with health and bring happiness; may he prolong our lives.<sup>10</sup>  
(Cf. S. 1840; Rv X. 186.1)



( १० ) वरामी वराति:

(१-९) नवर्चाया अस्या दशतिः (१) प्रथमाया क्रचो बौरः कण्वः, (२, ९) द्वितीयानवम्योरदम्यो वराः, (३) तृतीयायाः काण्वो वराः, (४) चतुर्थ्यां माह्निरतः सुकक्षः, (५) पथम्या वैश्वामित्रो मधुच्छन्दाः, (६) पष्ठमा धैतव्योऽरुणः काण्वः सोमरिश्वा, (७) सप्तम्याः काण्व इरिम्बिदिः, (८) अष्टम्याश्च वारणिः सत्वधृतिः

ऋषयः । (१) प्रथमाया मित्रार्यमवरुणाः, (२-४, ६-७, ९) द्वितीयादितुनस्य पृथीसप्तमीनवमीनाञ्जेन्द्रः,

(५) पथम्या सरस्वती, (८) अष्टम्याश्च मित्रावरुणार्यमादित्या देवताः । गापत्री छन्दः ॥

य॑ र॒क्षन्ति॑ प्र॒चेत॑सो वरु॒णो मि॒त्रो अ॒र्यमा॑ । न किः स द॒भ्यते॑ जनः ॥१॥  
 ग॒व्यो पु॒ णो यथा॑ पु॒राश्व॑यौत रथ॒या । वरि॑वस्या म॒होना॑म् ॥२॥  
 इ॒मास्त॑ इन्द्र पृ॒थ्व्यो धृ॑त दु॒हत आ॑शिरम् । ए॒नामृ॑तस्य पि॒प्युषीः॑ ॥३॥  
 अ॒या धि॒या च ग॒व्यया॑ पु॒रुणा॑मन्पु॒रुष्टुत॑ । यत्तो॑मै॒सोम आ॑भुवः ॥४॥  
 पा॒वका॑ नः सर॒स्वती वा॑जेभिर्वा॒जिना॑वती । यज्ञं॑ वष्टु धि॒यावसुः॑ ॥५॥

## Khanda VIII

### Daśati 10

185. Yañ rakṣanti pracetaso varuṇo mitro ariyamā.  
 Na kiḥ sa dabhyate janah.  
 (Cf. Rv I.41.1)

186. Gavyo su ṇo yathā purāśvayota rathayā.  
 Varivasyā mahonām.  
 (Cf. Rv VIII.46.10)

187. Imāsta indra pṛṣṇayo ghr̥tam duhata āśiram.  
 Enām ṛtasya pipyusīh.  
 (Cf. Rv VIII.6.19)

188. Ayā dhiyā ca gavyayā puruṇāman puruṣṭuta.  
 Yatsomesoma ābhuvah.  
 (Cf. Rv VIII.93.17)

189. Pāvakā naḥ sarasvatī vājebhir vājinivati.  
 Yajnam vaṣṭu dhryāvasuḥ.  
 (Cf. Rv I.3.10; Yv. XX.84)

**Khaṇḍa VIII****Daśati 10**

185. Never is he suppressed whom the venerable and friendly law-giver offers protection.<sub>1</sub>  
(Cf. Rv I.41.1)
186. O Lord of wealth, greatest of the great, may you, responding to our wishes for cows, horses and chariots, be gracious to us as ever.<sub>2</sub>  
(Cf. Rv 46.10)
187. O Lord of resplendence, these spotted cows of yours, the nourishers of sacrifice, furnish butter, as well a mixture of milk and curd.<sub>3</sub>  
(Cf. Rv VIII.6.19)
188. O Lord, bearing many names and praised by many, when you are present at our various public accomplishments, may we be endowed with keen intellect followed by virtuous actions.<sub>4</sub>  
(Cf. Rv VIII.93.17)
189. May the divine speech, the fountain head of all faculties (mental and spiritual), the purifier and bestower of knowledge, the recompenser of worship, be the source of inspiration and accomplishment for all our organised benevolent acts.<sub>5</sub>  
(Cf. Rv I.3.10)

क इमं नाहुषीष्वा इन्द्रं सोमस्य तर्पयात् । से नो वसून्त्या भरात् ॥६॥  
 आ याहि सुषुमा हि त इन्द्र सोमं पिवा इमम् । एदं बर्हिः सदो ममे ॥७॥  
 महि त्रीणामवरस्तु युक्षं मित्रस्यार्यम्णः । दुराधर्षं वरुणस्य ॥८॥  
 त्वावतः पुरुवसो वयमिन्द्र प्रणेतः । स्मसि स्थातर्हरीणाम् ॥९॥

॥ इति द्वितीयः प्रपाठकः ॥

190. Ka imam nāhuṣīṣvā indraṁ somasya tarpayāt.  
Sa no vasūnyā bharāt.<sup>6</sup>
191. Ā yāhi suṣumā hi ta indra somam pibā imam.  
Edam barhiḥ sado mama.<sup>7</sup>  
(Cf. S. 666; Rv VIII.17.1; Av. XX.3.1; 38.1; 47.7)
192. Mahi trīṇām avar astu dyukṣam mitrasyāryamṇaḥ.  
Durādharṣa varuṇasya.<sup>8</sup>  
(Cf. Rv X.185.1; Yv. III.31)
193. Tvāvataḥ purūvaso vayam indra praṇetaḥ.  
Smasi sthātā harīṇām.<sup>9</sup>  
(Cf. Rv VIII.46.1)

Here ends Arḍha II and Daśati 10 of Prapāṭhaka II and also ends Prapāṭhaka II. Also ends Khaṇḍa VIII of Adhyāya II.

190. Who (the person) is there in the midst of our human race, who with devotional songs satisfies the resplendent Lord — with pleasure I shall join him in his devotional offerings to our Lord. We are sure, all the while, the resplendent Lord would bless us with precious wealth.<sup>6</sup>
191. O resplendent Lord, come to bless us; we offer you the loving prayers; please accept and enjoy them. May you be enshrined in our worshipful heart.<sup>7</sup>  
(Cf. S. 666; Rv VIII.17.1)
192. May, (by Lord's grace) the great protection of the friendly sun (of springs), the brilliant protection of the ordainer sun (of summers), and the unassailable protection of the venerable sun (of the winters) be granted to me.<sup>8</sup>  
(Cf. Rv X.185.1)
193. O resplendent Lord of ample wealth, our guide, we are privileged to belong to one like you. You are the controller of all cosmic vital energies.<sup>9</sup>  
(Cf. Rv VIII.46.1)

Here ends Ardha II and Daśati 10 of Prapāthaka II and also ends Prapāthaka II. Also ends Khaṇḍa VIII of Adhyāya II.

अथ तृतीयः प्रपाठकः

( १ ) प्रथमा दशतिः

(१-१०) दशचोपा भव्या दशति (१) प्रथमाया ऋचः फणव प्रगापः, (२) द्वितीयाया गायिनो विश्वामित्रः, (३) तृतीयायाऽ कोत्तो दुमित्रो गुणतः सुमित्रः, (४, ६) चतुर्थोपसप्तोपाद्विजन्तो भुजकभसुकक्षी, (५) पञ्चम्या वैश्वमित्रो मनुचन्द्राः, (७) सप्तम्याः गौतमो एतमदः, (८) अष्टम्या बार्हस्पत्यः शंयुः, (९) नवम्या बार्हस्पत्यः भरद्वाजः, (१०) दशम्याथ गौतमो वामदेव ऋचयः । (१-८) प्रथमापष्टागामिन्द्रः, (९) नवम्या इन्द्रपृषणो, (१०) दशम्याभेन्द्रो बृहदा देवताः । गायत्री छन्दः ॥

उत्वा मन्दन्तु सोमाः कृणुष्व राधो अद्रिवः । अव ब्रह्मद्विषो जहि ॥१॥  
गिर्वेणः पाहि नः सुतं मधोद्धाराभिरज्यसे । इन्द्र त्वादातमिद्यशः ॥२॥  
सदा व इन्द्रश्चक्रेषदा उपो नु स सपयन् । न देवो वृतः शूर इन्द्रः ॥३॥  
आ त्वा विशन्तिवन्दवः समुद्रमिव सिन्धवः । न त्वामिन्द्राति रिच्यते ॥४॥  
इन्द्रमिद्राथिनो बृहदिन्द्रमर्केभिरर्किणः । इन्द्रं वाणोरनूषत ॥५॥

### PRAPĀTHAKA III: ARDHA I

#### Khanda IX

#### Daśari 1

194. Ut tvā mandantu somah kṛṇuṣva radho adrivah.  
Ava brahmadviṣo jahi.<sub>1</sub>  
(Cf. S. 1354; Ṛv VIII.64.1; Av. XX.93.1)
195. Girvaṇaḥ pāhi nah sutam madhor dhārābhir ajyase.  
Indra tvādātamidyaśaḥ.<sub>2</sub>  
(Cf. Ṛv III.40.6; Av. XX.6.6)
196. Sadā va indraś carkreṣadā upo nu sa saparyan.  
Na devo vṛtaḥ śūra indrah.<sub>3</sub>
197. Ā tvā viśantvīndavaḥ samudramiva sindhavaḥ  
Na tvām indrāti ricyate.<sub>4</sub>  
(Cf. S. 1660; Ṛv VIII.92.22)
198. Indram id gāthino brhad indram arkebhir arkiṇaḥ.  
Indram Vānīranūsata.<sub>5</sub>  
(Cf. S. 796; Ṛv I.7.1; Av. XX.38.4; 47.4; 70.7)

## PRAPĀTHAKA III: ARDHA I

## Khaṇḍa IX

## Daśati I

194. May our hymns please you; O Lord of resolute will power, please display your bounty. May you drive off the infidels.<sup>1</sup>  
(Cf. S. 1354; Ṛv VIII.64.1)
195. O widely praised resplendent Lord, accept our loving homage. These exhilarating streams of love flow to you. May we obtain food sanctified by you.<sup>2</sup>  
(Cf. Ṛv III.40.6)
196. The resplendent Lord is always close to you. He is ever-drawn to you whenever you perform selfless services. He is indeed great, ever-victorious, brave, supreme, benevolent and universally accepted by us.<sup>3</sup>
197. Let the drops of divine love enter your heart as the rivers finally enter sea. None surpassed you, O resplendent Lord.<sup>4</sup>  
(Cf. S. 1660; Ṛv VIII.92.22)
198. The chanters of the Saman extol the resplendent Lord with songs, the reciters of the Ṛk with prayers, the priests of the Yajus, with divine verses.<sup>5</sup>  
(Cf. S. 796; Ṛv I.7.1)

इन्द्र इषे ददातु न ऋभुक्षणम्भु५ रयिम् । वाजी ददातु वाजिनम् ॥६॥  
 इन्द्रो अङ्ग महद्भयमभी पदप चुच्यवत् । स हि स्थिरो विचर्षणिः ॥७॥  
 इमा उ त्वा सुतेसुते नक्षन्ते गिर्वणौ गिरः । गावो वत्सं न धेनवः ॥८॥  
 इन्द्रा नु पूषणा वयं५ सख्याय स्वस्तये । हुवेम वाजसातये ॥९॥  
 न कि इन्द्र त्वदुत्तरं न ज्यायौ अस्ति वृत्रहृ२ । न क्येवं यथा त्वम् ॥१०॥

199. Indra iṣe dadātu na ṛbhuksaṇam ṛbhuṁ rayim.  
 Vāji dadātu vājinam.<sup>6</sup>  
 (Cf. Rv VIII.93.34)

200. Indro aṅga mahad bhayam abhī śad apa cucyavat.  
 Sa hi sthīro vicarṣaṇiḥ.<sup>7</sup>  
 (Cf. Rv II.41.10; Av. XX.20.5; 57.8)

201. Imā u tvā sutesute nakṣante girvaṇo girah.  
 Gāvo vatsam na dhenavaḥ.<sup>8</sup>  
 (Cf. Rv VI.45.28)

202. Indrā nu pūṣaṇā vayaṁ sakhyāya svastaye.  
 Huvema vājasātaye.<sup>9</sup>  
 (Cf. Rv VI.57.1)

203. Na ki indra tvad uttaram na jyāyo asti vṛtrahan.  
 Na kyevam yathā tvam.<sup>10</sup>  
 (Cf. Rv IV.30.1)

199. May the Lord of resplendence give us the bounteous enlightened person to partake our sacred winds. May He, the mighty, give us physical strength.<sup>6</sup>  
(Cf. Rv VIII.93.34)
200. May resplendent Lord drive away from us all terrors and overpowering dangers for He is firm and active; and beholder of all.<sup>7</sup>  
(Cf. Rv II.41.10)
201. O resplendent Lord, glorified by our devotional hymns, our laudations rapidly flow to you as the milch-kine hasten to their calves.<sup>8</sup>  
(Cf. Rv VI.45.28)
202. O the resplendent sun of the northern solstice and the nourishing sun of the southern one, we invoke you, for obtaining your friendship, our well-being, and for obtaining food.<sup>9</sup>  
(Cf. Rv VI.57.1)
203. There is no one, O resplendent dispeller of darkness, superior to you; no one better than you; there is no one, verily, such as you are.<sup>10</sup>  
(Cf. Rv IV.30.1)



( २ ) द्वितीया दशतिः

(१-१०) दशर्चाया अस्या दशतिः (१, ४) प्रथमाचतुर्थ्योर्ऋचोः काण्वस्त्रिशोः, (२) द्वितीयाया वैश्वामित्रो मधुच्छन्दाः, (३) तृतीयाया भग्न्यो वराः, (५, १०) पञ्चमीदशम्योपङ्क्तिरसः सुकभः, (६) षष्ठ्या भान्निरसोऽभीष्टुः, (७) सप्तम्या गायिनो विश्वामित्रः, (८) अष्टम्याः काण्वायवौ गोपूतयश्चतुर्कितौ, (९) नवम्या धकौसः सुमित्र ऋषयः । (१-२, ४-१०) प्रथमाद्वितीययोश्चतुर्थ्यादिसप्ततानाब्देन्द्रः, (३) तृतीयायाश्च

विश्वे देवा मरुतोऽर्यमन्निश वा देवताः । गायत्री छन्दः ॥

तरणिं वो जनानां त्रदं वाजस्य गोमतः । समानमु प्र शंसिषम् ॥१॥  
 असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत । सजोषा वृषभं पतिम् ॥२॥  
 सुनीथो घा स मर्यो यं मरुतो यमयमा । मित्रास्पातयद्रुहः ॥३॥  
 यद्दीडाविन्द्र यस्त्विरे यत्पशाने पराभृतम् । वसु स्पाहं तदा भर ॥४॥  
 श्रुतं वो वृत्रहन्तमं प्र शर्दं चर्षणीनाम् । आशिषे राधसे महे ॥५॥

## Khaṇḍa X

### Daśati 2

204. Taraṇim vo janānam tradam vājasya gomataḥ.  
 Samānam u pra śaṁsisam. 1  
 (Cf. Rv VIII.45.28)
205. Asrgram indra te girāḥ prati tvām udahāṣata.  
 Sajoṣā vṛṣabham patim. 2  
 (Cf. Rv I.9.4; Av. XX.71.10)
206. Sunītho ghā sa martyo yam maruto yam aryamā.  
 Mitrās pāntyadruhaḥ. 3  
 (Cf. Rv VIII.46.4)
207. Yad vīdāvindra yat sthire yat parśāne parābhṛtam.  
 Vasu spārham tadā bhara. 4  
 (Cf. S. 1072; Rv VIII.45.41; Av. XO.43.2)
208. Śrutam vo vṛtrahamtamam pra śardham carṣaṇīnām.  
 Āśiṣe rādhase mabe. 5  
 (Cf. Rv VIII.93.16)

**Khaṇḍa X****Daśati 2**

204. I praise the universal Lord, the deliverer of our families, the destroyer of evils, and the bestower of food and cattle.<sup>1</sup>  
(Cf. Rv VIII.45.28)
205. Resplendent God, showerer of blessings and protector of your worshippers, I have sung to you the divine hymns with the hope that they would reach you. We invoke you for their acceptance.<sup>2</sup>  
(Cf. Rv I.9.4)
206. Fortunate in life is that mortal whom the faultless Supreme Lord, who is also the Lord of vital principles, Lord of Justice, and the Lord of Light, gives protection.<sup>3</sup>  
(Cf. Rv VIII.46.4)
207. O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible, bring us that wealth which we long for.<sup>4</sup>  
(Cf. S. 1072; Rv VIII.45.41)
208. The best evil-destroyer and the famous champion of mankind, I urge Him to grant munificence.<sup>5</sup>  
(Cf. Rv VIII.93.16)

अ॒रं त इन्द्र॑ श्रव॑से गमे॑म शूर॑ त्वावतः । अर॑ः शक॑ परे॑मणि ॥६॥  
 धा॒नावन्तं॑ क॒रम्भि॑णम॒पूप॑यन्तमु॒क्थिन॑म् । इन्द्र॑ प्रा॒तर्जु॑षस्य नः ॥७॥  
 अ॒पां फे॒नेन॑ नमु॒चेः शिर॑ इन्द्रो॒दव॑र्तयः । विश्वा॑ यद॒जय॑ स्पृधः ॥८॥  
 इमे॑ त इन्द्र॑ सोमाः सु॒तासो॑ ये च सो॒त्वाः । तेषां॑ मत्स्य॑ प्रभृ॒वसो॑ ॥९॥  
 तुभ्य॑ सु॒तासः॑ सोमाः स्ती॒र्णव॑र्हिर्वि॒भाव॑सो । स्तोतृ॑भ्य इन्द्र॑ मृ॒दय॑ ॥१०॥

209. Aram ta indra śravase gamema śūra tvāvataḥ.  
Arañ śakra paremaṇi.<sup>6</sup>
210. Dhānāvantaṁ karambhiṇaṁ apūpavantaṁ ukthinaṁ.  
Indra prātar juṣasva naḥ.<sup>7</sup>  
(Cf. Rv III.52.1; Yv. XX.29)
211. Apām fpenena namuceḥ śira indrod avartayaḥ.  
Viśvā yadajaya sprdhah.<sup>8</sup>  
(Cf. Rv VIII.14.13; Yv. XIX.71; Av. XX.29.3)
212. Ime ta indra somāḥ sutāso ye ca sotvāḥ.  
Teṣām matsva prabhūvaso.<sup>9</sup>  
(Cf. VIII.2.10)
213. Tubhyam sutāsaḥ somāḥ stīrṇam barhir vibhāvaso.  
Stotr̥bhya indra mṛdaya.<sup>10</sup>  
(Cf. Rv VIII.93.25)

209. O resplendent Lord, brave and heroic, we have come to you with plentiful divine prayers, dedicated specially to you. O Lord, of selfless benevolence and supreme protection, may we have numerous opportunities of offering our sincere heartfelt sentiments to such a glorious Lord as you are.<sup>6</sup>
210. Accept, O resplendent Lord, at our morning festivity, this homage of worldly gains consisting of fresh barley, roasted corn, curds, and bread, along with the sentiments of our gratefulness expressed for these favours of yours.<sup>7</sup>  
(Cf. Rv III.52.1)
211. O resplendent Lord, you are capable of tearing off the heads of clinging evils, by the foam of water, which means, by merely a gesture of yours. Please subdue all obstructing forces.<sup>8</sup>  
(Cf. Rv VIII.14.13)
212. All these sincere sentiments and heart-felt eulogies are addressed to you, O resplendent Lord. This elixir of devotion is for you. May you be pleased to accept it with delight, O Lord, of princely wealth and munificence.<sup>9</sup>  
(Cf. Rv VIII.2.10)
213. O brilliant fire, these sweet decoctions of medicinal herbs are ready for all patients to be used as cures. May the resplendent Lord be now invoked for the benefit of worshippers.<sup>10</sup>  
(Cf. Rv VIII.93.25)

## ( ३ ) द्वितीया दशति

(१-९) नवबांया अन्त्य दशति (१) प्रथमाया ऋच भार्गवतिः, गुनःशेषः, (२) द्वितीयाया आदित्यो भुक्तः सुकशी, (३) तृतीयायाः काण्वस्त्रिशोकः, (४, ५) चतुर्थीनवम्योः काण्वो मेघतिथिः, (५) पञ्चम्या पाटङ्गो मोतमः, (६) षष्ठ्याः काण्वो ब्रह्मातिथिः, (७) सप्तम्या गायिनो विश्वामित्रो भार्गवो जमदग्निर्वा, (८) अष्टम्याश्च चौः कण्वः ऋचयः । (१-४) प्रथमादिचतसृणामिन्द्रः, (५) पञ्चम्या वरुणमित्रार्यमाणः, (६) षष्ठ्या अश्विनौ, (७) सप्तम्या मित्रावरुणौ, (८) अष्टम्या मरुतः, (९) नवम्याश्च विष्णुर्देवताः । गायत्री छन्दः ॥

आ व इन्द्रं कृवि यथा वाजयन्तः शतक्रतुम् । म॒हि॒ष्ठ॒सि॒स्र इन्द्रुभिः ॥१॥

अ॒त॒श्चि॒दिन्द्र॒ न उ॒पा या॒हि श॒तवा॒जया॒ । इ॒षा स॒हस्र॒वाज॒या ॥२॥

आ वु॒न्द वृ॒त्रहा॒ ददे॒ जातः॑ पृ॒च्छाद्वि मा॒तरम् । क उ॒ग्राः के॒ ह ऋ॒ष्विरे ॥३॥

वृ॒वदु॒क्थ॒ हवा॒महे॒ सृ॒प्रकर॒न्नमू॒तये॑ । साधः॑ कृ॒ष्यन्त॒मव॑से ॥४॥

ऋ॒जुनी॒ती नो॑ वरु॒णो मि॒त्रा न॑यति वि॒द्वान् । अ॒र्यमा॑ दे॒वैः स॒जोषाः॑ ॥५॥

## Khaṇḍa XI

## Daśati 3

214. Ā va indram kṛvim yathā vājayantaḥ śatakratum.  
Mamhiṣṭhaṁ siñca indubhiḥ.  
(Cf. Rv I.30.1)

215. Ataścid indra na upā yāhi śatavājayā.  
Isā sahasravājayā 2  
(Cf. Rv VIII.92.10)

216. Ā bundam vṛtrahā dade jātaḥ prcchādvī mātaram.  
Ka ugrāḥ ke ha śrṇvire.3  
(Cf. Rv VIII.45.4)

217. Br̥bad ukthaṁ havāmahe sṛprakarasnam ūtaye.  
Sādhaḥ kṛṇvantam avase.4  
(Cf. Rv VIII.32.10)

218. R̥juniti no varuṇo mitro nayati vidvān.  
Aryamā devaiḥ sajoṣāḥ.5  
(Cf. Rv I.90.1)

**Khaṇḍa XI****Daśati 3**

214. May we, desirous of wealth and wisdom, offer homage, and draw with devotions, the heart of the resplendent God, the embodiment of selfless actions, just as the farmers dig a well and fill their fields with water.<sup>1</sup>  
(Cf. Rv I.30.1)
215. Come to us, O resplendent Lord, from any place with food that gives hundred-fold spiritual strength, a thousand-fold strength.<sup>2</sup>  
(Cf. Rv VIII.92.10)
216. As soon as born, the resplendent self, the destroyer of evils, seizes an arrow and asks the mother Eternity "who are the terrible, who are the renowned opponents."<sup>3</sup>  
(Cf. Rv VIII. 45.4)
217. Let us call Him for help whose arm is stretched out for the protection of others, and who strives nobly to defend us.<sup>4</sup>  
(Cf. Rv VIII.32.10)
218. May the persons, most virtuous and most dedicated, guide and lead us along straight paths. May the law-givers lead us to peace and harmony.<sup>5</sup>  
(Cf. Rv I.90.1)

दूरादिहेव	यत्सतोरुणप्सुरशिश्नितत् । वि भानुं विश्वधातनत्	॥६॥
आ नौ मित्रावरुणा धृतेर्गव्यूतिसुक्षतम् । मध्वा रजांसि सुक्रतू		॥७॥
उदु त्ये सूनवो गिरः काष्ठा यज्ञेष्वलत । वाश्वा अभिज्ञु यातवे		॥८॥
इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूढमस्य पांसुले		॥९॥

219. Dūrād iheva yat satoruṇapsur aśiśvitat  
Vi bhānum viśvathātanat.<sup>6</sup>  
(Cf. Rv VIII.5.1)

220. Ā no mitrāvaruṇā ghṛtair gavyūtim ukṣatam.  
Madhvā rajāṁsī sukratū.<sup>7</sup>  
(Cf. S. 663; Rv III.62.16; Yv. XXI.8)

221. Udu tye sūnavo girāḥ kāṣṭhā yajñesvatnata.  
Vāśrā abhijñu yātave.<sup>8</sup>  
(Cf. Rv I.37.10)

222. Idam viṣṇur vi cakrame tredhā ni dadhe padam.  
Samūḍham asya pāṁsule.<sup>9</sup>  
(Cf. S. 1669; Rv I.22.17; Yv. V.15; Av. VII.26.4)

( ५ ) चतुर्थी दशतिः

(१-१०) दशार्चाया अस्या दशतिः (१, ७-८) प्रथमासतन्महमीनामृचां काण्वो मेधातिथिः, (२) द्वितीयाया मारीचः कश्यपः, (३, ५) तृतीयापञ्चम्योः काण्वो मेधातिथिराङ्गिरसः प्रियमेवम्, (५) चतुर्थ्यां वामदेव्यो हस्तपुष्यः, (६) षष्ठ्याः कौत्सो दुर्मित्रो गुणतः सुमित्रः, (९) नवम्या गायत्री विश्वामित्रोऽग्नीपाद उदतो वा, (१०) दशम्याश्वाङ्गिरसौ धुनकस्तुकक्षी ऋषयः । (१, ३-१०) प्रथमायाः स्वतीपायशनाञ्जेन्द्रः, (२) द्वितीयायाश्च विश्वे देवा देवताः । (१-८, १०) प्रथमायादानां दशम्याश्च गायत्री, (९) नवम्याश्च पादनिषुद्रायत्री उन्दस्ती ॥

अतीहि मनुष्याविणं सुपुवांससुपेरय । अस्य रातौ सुतं पिब ॥१॥

## Khaṇḍa XII

### Daśati 4

223. Atīhi manyuṣāviṇaṁ suṣuvāṁsam uperaya.  
Asya rātau sutam piba.<sup>1</sup>  
(Cf. Rv VIII.32.21)

219. When lovely dawn, far away in the east, and yet still close by, glows over the world, she starts spreading the light all over.<sup>6</sup>  
(Cf. Ṛv VIII.5.1)
220. May our Lord, friend and venerable, the performer of good works furnish our cow-stalls with butter and moisten these worlds with sweetness.<sup>7</sup>  
(Cf. S. 663; Ṛv III.62.16)
221. These vital forces are the generators of speech and they spread out the waters of thoughts in their courses, so that the kine, the sense organs, may get into the knee-deep water to drink.<sup>8</sup>  
(Cf. Ṛv I.37.10)
222. The omnipresent and the all-powerful God dominates the three regions, earth, midregion and the celestial. His own step is rooted in the deep dark mystery, beyond the knowledge of mankind.<sup>9</sup>  
(Cf. S. 1669; Ṛv I.22.17)

## **Khaṇḍa XII**

### **Dasatī 4**

223. May you ignore him who offers libation in angry mood or who presents on a disapproved spot. May you accept the devotion of those who offer with love.<sup>1</sup>  
(Cf. Ṛv VIII.32.21)



कदु प्रचेतसे माहे वचो देवाय शस्यते । तदिध्यस्य वर्द्धनम् ॥२॥  
 उक्थं च न शस्यमानं नागौ रयिरा चिकेत । न गायत्रं गीयमानम् ॥३॥  
 इन्द्र उक्थेभिर्मन्दिष्ठो वाजानां च वाजपतिः । हरिवान्सुतानां सखा ॥४॥  
 ओ याह्युप नः सुतं वाजेभिर्मा हृणीयथाः । महा इव युवजानिः ॥५॥  
 कदा वसो स्तोत्रं हयते आ अवश्मशा रुधद्वाः । दीर्घं सुतं वाताप्याय ॥६॥  
 ब्राह्मणादिन्द्र राधसः पिबा सोममृतं रनु । तवेदं सख्यमस्तुतम् ॥७॥  
 वयं घा ते अपि स्मसि स्तोतार इन्द्र गिर्वणः । त्वं नो जिन्व सोमपाः ॥८॥

224. Kadu pracetase mahe vaco devāya śasyate.  
 Tadidhyasya vardhanam.<sup>2</sup>

225. Uktham ca na śasyamānam nāgorayir ā ciketa.  
 Na gāyatram gīyamānam.<sup>3</sup>  
 (Cf. S. 1805; Rv VIII.2.14)

226. Indra ukthebhir mandistho vājānām ca vājapatiḥ.  
 Harivānt sutānām sakhā.<sup>4</sup>

227. Ā yāhyu pa naḥ sutam vājebhir mā ḥṛṇīyathāḥ.  
 Mahān iva yuvajāniḥ.<sup>5</sup>  
 (Cf. Rv VIII.2.19)

228. Kadā vaso stotraṁ haryata ā ava śmaśā rudhad vāḥ.  
 Dirghaṁ sutam vātāpyāya.<sup>6</sup>  
 (Cf. Rv X.105.1)

229. Brāhmaṇād indra rādhasaḥ piba somamrtūṁ ranu.  
 Tavedaṁ sakhyam astrtam.<sup>7</sup>  
 (Cf. Rv I.15.5)

230. Vayam ghā te api smasi stotāra indra girvaṇaḥ.  
 Tvam no jinva somapāḥ.<sup>8</sup>  
 (Cf. Rv VIII.32.7)

224. How amazing! Even a little praise of Him, He magnifies and accepts it with delight, indeed, while we exalt Him, we exalt ourselves.<sup>2</sup>
225. (The resplendent Lord), the enemy of the unbeliever in the *words*-divine, apprehends whatever prayer is repeated and whatever chant is being chanted.<sup>3</sup>  
(Cf. S. 1805; Rv VIII.2.14)
226. We glorify the resplendent Lord in our eucharistic hymns. He is the giver of strength to the strong, the Lord of provisions, giver of speed to Nature's bounties and He is always delighted while we offer our sweet prayers, the divine elixir, to Him.<sup>4</sup>
227. May you, our Lord of resplendence, come and accept our devotional sentiments; may you not be snatched away from us by others by their nutrient offerings. May you not be bashful like an ardent husband who has a new young bride.<sup>5</sup>  
(Cf. Rv VIII.2.19)
228. When will our praise reach you, O Lord of Wealth, O lover of Praises? When will you accept it and let loose the long-protracted blessings for showering rain?<sup>6</sup>  
(Cf. Rv X.105.1)
229. Resplendent Lord, please come and accept these seasonal devotional prayers offered by your truly-dedicated devotees. We solicit your friendship since only your friendship is unbroken and ever-lasting.<sup>7</sup>  
(Cf. Rv I.15.5)
230. O resplendent Lord, the one adored by praises, O lover of devotion, we are your adorers; may you, therefore, be generous unto us.<sup>8</sup>  
(Cf. Rv VIII.32.7)

एन्द्र पृष्ठु कासु चिन्मणं तनूषु धेहि नः । सत्राजिदुग्रं पौंस्स्यम् ॥९॥  
 एवा ह्यसि वीरयुरेवा शूर उत स्थिरः । एवा ते राध्यं मनः ॥१०॥

231. Endra prkṣu kāsū cin nṛṇnam tanūṣu dhehi naḥ.  
 Satrājīd ugra pauṁsyam.9

232. Evā hyasi vīrayur evā śūra uta sthirah.  
 Evā te rādhyam manah.10  
 (Cf. S. 824; Rv VIII.92.28; Av. XX.60.1)

Here ends Khaṇḍa XII of Adhyāya II, and also ends  
 Adhyāya II and ends Daśati 4 of Prapāṭhaka III

( ५ ) पञ्चमी वृत्तिः

(१-१०) दशर्चाया मस्या दशतेः (१, १, ५) वयमावर्हीनयमीनासृचां मेधावल्गो वसिष्ठः, (२) द्वितीयाया  
 वार्हस्पत्यो भरद्वाजः, (३) तृतीयायाः काण्वः प्रसङ्गो बालकिल्ला वाङ्मिरतः इषैतो वा, (४) चतुर्थ्या  
 गौतमो नोषाः, (५) पञ्चम्याः प्राग्यायः कलिः, (६) सप्तम्याः काण्वो मेवातिपिः, (८) अष्टम्या  
 प्राग्यावो भर्गः, (१०) दशम्याश्च काण्वः प्राग्यायः कृतयः । (१) प्रपञ्चाया ईसानः,  
 (२-८, १०) द्वितीयादिसप्तर्चा दशम्याश्चेन्द्रः, (९) नवम्याश्च  
 मरुतो देवताः । इहती छन्दः ॥

अभि त्वा शूर नोनुमौदुग्धा इव धेनवः ।  
 ईशानमस्य जगतः स्वईशमीशानमिन्द्र तस्थुषः ॥१॥

### Adhyāya III

#### Khaṇḍa I

#### Daśati 5

233. Abhi tvā śūra nonumo-dugdhā iva dhenavaḥ.  
 Īśānam asya jagataḥ svaḥśam īśānam indra  
 tasthuṣaḥ.1  
 (Cf. S. 680; Rv VII.32.22; Yv. XXVII.35; Av.  
 XX.121.1)

231. O resplendent Lord, in our battles of life and contests,  
give to our muscular arms the manly strength. O strong  
Lord, always bless us with ever-conquering might.<sup>9</sup>
232. You verily love to over-come the wicked. You are a  
hero and firm; your mind is to be propitiated. (As soon  
as it occurs in your mind), there is no delay in your  
overcoming the wicked.<sup>10</sup>  
(Cf. S. 824; Rv VIII.92.28)

Here ends Khaṇḍa XII of Adhyāya II; also ends  
Adhyāya II, and Daśati 4 of Prapāṭhaka III.

### Adhyāya III

#### Khaṇḍa I

#### Daśati 5

233. O brave resplendent Lord, the Lord of all movable and  
stationary things, the beholder of the universe, we call  
loudly to you like an unmilked cow (with udders full).<sup>1</sup>  
(Cf. S. 680; Rv VII.32.22)

त्वामिद्धि हवामहे सातौ वाजस्य कारवः ।  
 त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥२॥  
 अभि प्र वः सुराधसमिन्द्रमर्चं यथा विदे ।  
 यो जरितृभ्यो मघवा पुरुवसुः सहस्रेणेव शिक्षेति ॥३॥  
 तं वो दसमृतीषहं वसौर्मन्दानमन्वसुः ।  
 अभि वत्सं न स्वसरेषु धेनव इन्द्रं गोभिर्नैवामहे ॥४॥  
 तरोभिर्वो विदद्वसुमिन्द्रं सबाध ऊतये ।  
 बृहद्वायन्तः सुतसामे अध्वरे हुवे भरं न कारिणम् ॥५॥

234. Tvām iddhi havāmahe sātau vājasya kāravaḥ.  
 Tvām vṛtreṣvindra satpati narastvām kāsthāsvarvataḥ.<sup>2</sup>  
 (Cf. S. 809, Rv VI.46.1; Yv. XXVII.37; Av. XX.98.1)
235. Abhi pra vaḥ surādhasam indram arca yathāvindhe.  
 Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva  
 śikṣati.<sup>3</sup>  
 (Cf. S. 811; Rv VIII.49.1; Av. XX.51.1)
236. Tam vo dasmam ṛtiṣaḥam vasor mandānam andhasaḥ.  
 Abhi vatsam na svasareṣu dhenava indram gīrbhir  
 navāmahe.<sup>4</sup>  
 (Cf. S. 685; Rv VIII.88.1; Yv. XXVI.11; Av. XX.9.1;  
 49.4)
237. Tarobhirvo vidadvasumindraṁ sabādha ūtaye.  
 Bṛhad gāyantaḥ sutasome adhware huve bharam na  
 kāriṇam.<sup>5</sup>  
 (Cf. S. 687; Rv VIII.66.1)

234. O resplendent Lord, we, the poet-sages invoke you to obtain intellect-strengthening food. You are the protector of good men. We invoke you from all directions to overcome impediments, in the conflicts of life.<sup>2</sup>  
(Cf. S. 809; Ṛv VI.46.1)
235. My praises to you, O bounteous resplendent Lord, greater of all riches; I praise the one who, with thousands-fold treasures, loves to help those who serve Him with dedication.<sup>3</sup>  
(Cf. S. 811; Ṛv VIII.49.1)
236. We offer love and praise with our hymns, as cows love to their calf in the stalls; we invoke the glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion.<sup>4</sup>  
(Cf. S. 685; Ṛv VIII.88.1)
237. May you worship the resplendent Lord for your protection against the miseries. He is full of might and the revealer of spiritual wealth. Invoke Him, singing loudly the Bṛhat-Sāman in the festivity where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household.<sup>5</sup>  
(Cf. S. 687; Ṛv VIII.66.1)

तरणि॑रि॒त्तिषा॑सति॒ वाजं॑ पु॒रन्ध्या॑ यु॒जा ।  
 आ॒ व इन्द्रं॑ पु॒रुहू॑तं॒ नमे॑ गिरा॒ नेमि॑ तष्टे॒व सु॒द्रुवम्॑ ॥६॥  
 पि॒बा सु॑तस्य॒ रसि॑नो॒ मत्स्वा॑ न इन्द्रं॒ गोम॑तः ।  
 आ॒पि॒र्नो बो॑धि सध॒माद्ये॑ वृ॒धेऽस्मा॑ ५ अ॒वन्तु॑ ते धि॒यः ॥७॥  
 त्वं ५ ह्येहि॑ चे॒रवे॑ वि॒दा भग॑ वसु॒त्तये॑ ।  
 उ॒द्वावृ॑षस्व॒ मघ॑वन्गवि॒ष्टये॑ उ॒दिन्द्रा॑श्चमि॒ष्टये॑ ॥८॥  
 न हि॑ व॒श्मर॑मं च॒ न वसि॑ष्ठः परि॒म ५ स॑ते ।  
 अ॒स्माक॑मथ॒ मरु॑तः सु॒ते स॒चा वि॒श्वे पि॒बन्तु॑ का॒मिनः॑ ॥९॥

238. Taraṇirit siṣāsati vājam purandhyā yujā.  
 Ā va indram puruhūtam name girā nemim taṣṭeva  
 sudruvam.<sup>6</sup>  
 (Cf. S. 867; Rv VII.32.20)
239. Pibā sutasya rasino matsvā na indra gomataḥ.  
 Āpir no बोधि sadhamādye vṛdhe-smāñ avantu te  
 dhiyah.<sup>7</sup>  
 (Cf. S. 1421; Rv VIII.3.1)
240. Tvaṁ hyehi cerave vidā bhagam vasuttaye.  
 Udvāvṛṣasva maghavan gaviṣṭaya ud  
 indraśvamīṣṭaye.<sup>8</sup>  
 (Cf. S. 1581; Rv VIII.61.7)
241. Na hi vaścaramam ca na vasiṣṭhaḥ parimarṣate.  
 Asmākaṁ adya marutaḥ sute sacā viśve pibantu  
 kāmīnaḥ.<sup>9</sup>  
 (Cf. Rv VII.59.3)

238. Only an active man who solemnly worships acquires wealth and wisdom. O resplendent Lord, invoked by all, I bend down with the words of reverence to you, as a carpenter bends the wooden circumference of the wheel.<sup>6</sup>  
(Cf. S. 867; Rv VII.32.20)
239. O resplendent Lord, may you accept our delightful elixir mingled as if with milk, and get exhilarated. Please consider yourself as our kith and kin. May we both enjoy the spiritual experience together. May your wise counsels protect and guide us to prosperity.<sup>7</sup>  
(Cf. S. 1421; Rv VIII.3.1)
240. Bounteous as you are, come, and get wealth to be distributed to your worshippers. O bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker.<sup>8</sup>  
(Cf. S. 1581; Rv VIII.61.7)
241. The celebrated sages do not disregard even the extremest one amongst you all. O vital principles, desirous of libations, may you all drink here together today the effused elixir of devotional love.<sup>9</sup>  
(Cf. Rv VII.59.3)



मा चिदन्यद्दि शंसत सखायो मा रिषण्यत ।

इन्द्रमिस्तोता वृषणं सचासुते मुहुस्त्वया च शंसत ॥१०॥

॥ इति पृथिव्यार्चः प्रपाठकः ॥

242. Mā cid anyad vi śaṁsata sakhāyo mā riṣanyata.

Indramit stotā vṛṣaṇaṁ sacā sute muhur ukthā ca śaṁsata.<sup>10</sup>

(Cf. S. 1360; Rv VIII.1.1; Av. XX.85.1)

Here ends Khaṇḍa I of Adhyāya III and also ends Ardha I and Daśati 5 of Prapāṭhaka III.

( १ ) षष्ठी दृष्टिः

(१-१०) दशार्चाया अस्या वसतेः (१) अयमाया कच आङ्गिरसः पुरुइत्या, (२-३, ७-९) द्वितीयादृतीयायोः सप्तम्यादिवचस्य च काण्यो मेधातिथिः, (४) यतुर्ध्या गायिनो विश्वामित्रः, (५) राज्ञ्या तादृग्नो गौतमः, (६) षष्ठ्या आङ्गिरसो वृमेवपुष्मेचो, (१०) दशम्याश्च काण्यो देवातिथिकर्मयः । इन्द्रो देवता । वृहती छन्दः ॥

न किष्टं कर्मणा नशद्यश्चकार सदावृधम् ।

इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्णमोजसा ॥१॥

## PRAPĀṬHAKA III: ARDHA II

### Khaṇḍa II

#### Daśati 6

243. Na kiṣṭam karmanā naśadyaś cakāra sadāvṛdham.

Indram na yajñair viśvagūrtam ṛbhvasam adhr̥ṣṭam dhr̥ṣṇum o jaśā.<sup>1</sup>

(Cf. S. 1155; Rv VIII.70.3; Av. XX.92.18)

242. O friend, do not worship anybody but Him, the divine one. Let no grief perturb you. Praise Him alone, the radiant, the showerer of benefits. During the course of self-realization go on repeatedly uttering hymns in his Honour.<sup>10</sup>  
(Cf. S. 1360; Ṛv VIII.1.1)

Here ends Khaṇḍa I of Adhyāya III and also Ardha I, Daśati 5 of Prapāṭhaka III.

### PRAPĀṬHAKA III: ARDHA II

#### Khaṇḍa II

##### Daśati 6

243. No one obstructs him in his action, and never can he be restrained from performing his duties, and none can separate him from his family nor can the family desert him. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship.<sup>1</sup>  
(Cf. S. 1155; Ṛv VIII.70.3)

य ऋते चिदभिश्चिपः पुरा जत्रुभ्य आतृदः ।  
 सन्धाता सन्धिं मघवा पुरुवसुर्निष्कर्ता विहुतं पुनः ॥२॥  
 आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये ।  
 ब्रह्मयुजो हरय इन्द्र केशिना वहन्तु सोमपीतये ॥३॥  
 आ मन्द्रेरिन्द्र हरिभिर्याहि मयूरोमभिः ।  
 मा त्वा के चिन्नि यमुरिन्न पाशिनोति धन्वेव तां इहि ॥४॥  
 त्वमङ्ग प्र शंसिषो देवः शविष्ठ मत्यम् ।  
 न त्वदन्यो मघवन्नस्ति मर्दितेन्द्र ब्रवीमि ते वचः ॥५॥  
 त्वमिन्द्र यशा अस्यूजीषी शवसस्पतिः ।  
 त्वं वृत्राणि हस्यप्रतीन्येक इत्पुर्वनुत्तश्चर्षणाधृतिः ॥६॥

244. Ya ſte cidabhiśriṣaḥ purā jatrubhya ātrdaḥ.  
 Sandhātā sandhim maghavā purūvasur niskartā  
 vihrutam punaḥ.<sup>2</sup>  
 (Cf. Rv VIII.1.12; Av. 2.47)
245. Ā tvā sahasramā śatam yuktā rathe hiranyaye.  
 Brahmayujo haraya indra keśino vahantu somapītaye.<sup>3</sup>  
 (Cf. S. 1391; Rv VIII.1.24)
246. Ā mandrair indra haribhir yāhi mayūraromabhiḥ.  
 Mā tvā ke cinni yemurinna pāśinoti dhanveva tāñ ihi.<sup>4</sup>  
 (Cf. S. 1718; Rv III.45.1; Yv. XX.53; Av. VII.117.1)
247. Tvamaṅga pra śaṁsiṣo devaḥ śaviṣṭha martyam.  
 Na tvad anyo maghavann asti marditendra bravīmi te  
 vacaḥ.<sup>5</sup>  
 (Cf. S. 1723; Rv I.84.19; Yv. VI.37)
248. Tvam indra yaśā asyūjīṣī śavasaspatiḥ.  
 Tvam vṛtrāṇi haṁsyapratīnyeka it purvanuttaś  
 carsanīdhrtiḥ.<sup>6</sup>  
 (Cf. S. 1411; Rv VIII.90.5)

244. The bounteous Lord is a great healer. He even before injury to neck or any part, is afflicted, confers capacity in the body to heal up the wound and closes the injured part, and hastens the recovery. He, the bounteous Lord, without ligature or healing material, closes up the wound again before making incision in the neck or any injured part and makes whole the dissevered part.<sup>2</sup> (Cf. Rv VIII.1.12)
245. O resplendent Lord, a thousand and a hundred seed-like forces are harnessed to your golden-chariot, i.e. to this rolling universe. So, may the long-ranged bounties, yoked by devotion, bring the Lord to accept the draught of our loving devotion.<sup>3</sup> (Cf. S. 1391; Rv VIII.1.24)
246. Come, resplendent Lord, with your beautiful multi-colour radiant rays shining like the colours on the tail of a peacock. Let no obstruction detain you and catch you as the fowlers catch a bird by throwing snares, ignore them and get across quickly as travellers cross a desert.<sup>4</sup> (Cf. S. 1718; Rv III.45.1)
247. O loving one, O mighty resplendent Self, may you be with us and be favourable to the mortals. There is none else to give us felicity. Addressed to you alone, I recite my praises.<sup>5</sup> (Cf. S. 1723; Rv I.84.19)
248. O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away.<sup>6</sup> (Cf. S. 1411; Rv VIII.90.5)

इन्द्रमिदेवतातय इन्द्रं प्रयत्यध्वरे ।  
 इन्द्रं समीकै वनिनौ हवामह इन्द्रं धनस्य सातये ॥७॥  
 इमा उ त्वा पुरुवसौ गिरौ वर्धन्तु या मम ।  
 पावकवर्णाः शुचयो विपश्चितोभि स्तोमैरनुषत ॥८॥  
 उदु त्वे मधुमत्तमा गिरि स्तोमास ईरते ।  
 सत्राजितौ धनसा अक्षितोतयो वाजयन्तौ रथा इव ॥९॥  
 यथा गौरौ अपा कृतं तृप्यन्नेत्यवेरिणाम् ।  
 आपित्वे नः प्रपित्वे तूयमा गहि कण्वेषु सु सचा पिव ॥१०॥

249. Indramiddevatātaya indram prayatyadhvare.

Indram samīke vanino havāmaha indram dhanasya  
sātaye.7

(Cf. S. 1587; Rv VIII.3.5; Av. XX.118.3)

250. Imā u tvā purūvaso giro vardhantu yā mama.

Pāvakavarnāḥ śucayo vipaścito-bhistomair anūsata.8

(Cf. S. 1607; Rv VIII.3.3; Yv. XXXIII.81; Av.  
XX.104.1)

251. Udu tye madhumattamā gira stomāsa īrate.

Satrājito dhanasā aksitotayo vājayanto rathā iva.9

(Cf. S. 1362; Rv VIII.3.15; Av. XX.10.1; 59.1)

252. Yatnā gauro apā kṛtam tṛṣyannetyaveriṇam.

Āpitve naḥ prapitve tūyam ā gahi kaṇveṣu su sacā  
piba.10

(Cf. S. 1721; Rv VIII.4.3)

249. We invoke the resplendent Lord for conveying our homage to Nature's bounties when sacred works are proceeding. We call Him amidst our struggles of life for the attainment of wisdom and prosperity.<sup>7</sup>  
(Cf. S. 1587; Rv VIII.3.5)
250. O Lord of immense riches, may these songs of praise exalt you. The learned men, pure and brilliant like fire, offer hymns to you for your glorification.<sup>8</sup>  
(Cf. S. 1607; Rv VIII.3.3)
251. These our exceedingly sweet songs, the hymns of praises, ascend to you like ever-conquering chariots laden with wealth, charged with unfailing protections intended to procure food.<sup>9</sup>  
(Cf. S. 1362; Rv VIII.3.15)
252. Come soon at the morning and also in the evening with the fleetness of a thirsty wild deer running to the desert's pool full of water and partake of your share of the divine love in the midst of the learned.<sup>10</sup>  
(Cf. S. 1721; Rv VIII.4.3)

## ( ७ ) सप्तमी दक्षतिः

- (१-१०) दशार्चया भस्या दक्षतेः (१) प्रथमाया ऋचः प्रागाद्यो भर्गः, (२, ८) द्वितीयाष्टम्योः काश्यपो रेभः,  
 (३) कृतीयाया भार्गवो जमदग्निः, (४, ९) चतुर्थीनवम्योः काण्वो मेधातिथिः, (५-६) पञ्चमीषष्ठयोर्गङ्गिरसो  
 वृमेधपुरुमेधौ, (७) सप्तम्या वासिष्ठः शर्वः, (१०) दशम्याश्च कार्हेस्त्यः शंयुर्कवयः ।  
 (१-२, ८-१०) प्रथमाद्वितीययोरष्टम्यादितृचस्य चेन्द्रः, (३) तृतीयाया इन्द्रवरुण-  
 मित्रार्यमादित्या विश्वे देवा वा, (४) चतुर्थ्या क्रमवो रुद्राः, (५-६) पञ्चमी-  
 षष्ठयोर्मरुत इन्द्रो वा, (७) सप्तम्याश्चेन्द्रसूर्यौ देवताः । बृहती छन्दः ॥

शङ्ख्यू३पु शचीपत इन्द्र विश्वाभिरुतिभिः ।  
 भर्गं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥१॥  
 वा इन्द्र भुज आभरः स्वर्गो५ असुरेभ्यः ।  
 स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तवर्हिपः ॥२॥  
 मित्राय प्रार्यम्णे सचव्यमृतावसो ।  
 वरुण्ये३ वरुणे छन्द्यं वचः स्तोत्रं५ राजसु गायत ॥३॥

## Khaṇḍa 3

## Daśati 7

253. Śagdhīyū śu śacīpata indra viśvābhir ūtibhiḥ.  
 Bhagam na hi tvā yaśasam vasuvidam anu śūra  
 carāmasi.<sup>1</sup>  
 (Cf. S. 1579; Rv VIII.61.5; Av. XX.118.1)
254. Yā indra bhuja ābharah svarvāñ asurebhyah.  
 Stotāram in maghavann asya vardhaya ye ca tve  
 vr̥ktabarhiṣah.<sup>2</sup>  
 (Cf. Rv VIII.97.1; Av. XX.55.2)
255. Pra mitrāya prāryamṇe sacathyam r̥tāvaso.  
 Varūthyē varuṇe chandiyam vacaḥ stotrañ rājasu  
 gāyata.<sup>3</sup>  
 (Cf. Rv VIII.101.5)

**Khaṇḍa III****Daśati 7**

253. O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom.<sup>1</sup>  
(Cf. S. 1579; Rv VIII.61.5)
254. O resplendent, the Lord of celestial light, with those enjoyable things, which you carry off from the wicked, may you prosper and along, O bounteous Lord, may they prosper who praise you and who surrender their worldly gains at your feet.<sup>2</sup>  
(Cf. Rv VIII.97.1)
255. O rich in righteousness, sing to the Lord of light and to the ordainer, a reverential hymn produced in the worship hall; recite a propitiating poem to the Lord of Bliss; sing a hymn of praise to those radiant divine forces.<sup>3</sup>  
(Cf. Rv VIII.101.5)



अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः ।  
 समीचीनास ऋभवः समस्वरन्नुद्रा गृणन्त पूव्यम् ॥४॥  
 प्र व इन्द्राय बृहते मरुतो ब्रह्मार्चत ।  
 वृत्रं हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥५॥  
 बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम् ।  
 येन ज्योतिरजनयन्नृतावृधो देवं देवाय जागृवि ॥६॥  
 इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।  
 शिक्षा णो असिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥७॥  
 मा न इन्द्र परा वृणग्भवा नः सधमाद्ये ।  
 त्वं न ऊती त्वमिन्न आप्यं मा न इन्द्र परा वृणक् ॥८॥

256. Abhi tvā pūrvapītaya indra stomebbhir āyavaḥ.  
 Samicīnāsa ṛbhavaḥ samasvaran rudrā gṛṇanta  
 pūrvyam.<sup>4</sup>  
 (Cf. S. 1537; Rv VIII.3.7; Av. XX.99.1)

257. Pra va indrāya brhate maruto brahmārcata.  
 Vṛtrañhanati vṛtrahā śatakratur vajreṇa śataparvaṇā.<sup>5</sup>  
 (Cf. Rv VIII.89.3; Yv. XXXIII.96)

258. Brhad indrāya gāyata maruto vṛtrahantamam.  
 Yena jyotir ajanayann ṛtārdho devam devāya jāgrvi.<sup>6</sup>  
 (Cf. Rv VIII.89.1; Yv. XX.30)

259. Indra kratum na ā bhara pitā putrebhyo yathā.  
 Śikṣāṇo asmin puruhūta yāmani jīvā jyotiraśīmahi.<sup>7</sup>  
 (Cf. S. 1456; Rv VII.32.26; Av. XVIII.3.67;  
 XX.79.1)

260. Mā na indra parā vṛṇag bhavā naḥ sadhamādye.  
 Tvam na ūti tvamin na āpyam mā na indra parāvṛṇak.<sup>8</sup>  
 (Cf. Rv VIII.97.7)

256. 'O resplendent Lord, men glorify you with hymns, so that you may cherish their noble deeds; the spiritually awakened sages, in one accord, lift up their voice to praise you first and men possessing vital energy also sing forth your praises prior to their (work).<sup>4</sup>  
(Cf. S. 1537; Rv VIII.3.7)
257. O priest, may you utter forth the hymn to your great Lord of resplendence. Let the performer of hundreds of selfless works, the slayer of shrouding Nesoience, conquer the devil with his hundred-edged thunderbolt.<sup>5</sup>  
(Cf. Rv VIII.89.3)
258. Priests sing to the Lord of resplendence, the most evil-destroying sacred hymn the Br̥hat-Sāman, by which the upholders of truth generate divine ever-wakeful radiance for enlightenment.<sup>6</sup>  
(Cf. Rv VIII.89.1)
259. O resplendent Lord, give us wisdom as a father giving to his sons. O much invoked Lord, bestow wealth upon us on this occasion so that we may live long to see the divine light.<sup>7</sup>  
(Cf. S. 1456; Rv VII.32.26)
260. O Lord of resplendence, turn us not away but share in our joy; you are our protector, you are kith and kin; turn us not away.<sup>8</sup>  
(Cf. Rv VIII.97.7)

वयं घ त्वा सुतावन्त आपो न वृक्तवर्हिषः ।  
 पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते ॥९॥  
 यदिन्द्र नाहुषीष्या ओजो नृम्णं च कृष्टिषु ।  
 यद्वा पञ्च क्षितीनां द्युम्नमा भर सत्रा विश्वानि पौंस्या ॥१०॥

261. Vayam gha tvā sutāvanta āpo na vṛktabarhiṣaḥ.  
 Pavitrasya prasravaneṣu vṛtrahan pari stotāra āsate. 9  
 (Cf. S. 264; Rv VIII.33.1; Av. XX.52.1; 57.14)
262. Yad indra nāhuṣiṣvā ojo nṛmṇam ca kṛṣṭiṣu.  
 Yadvā pañca kṣitinām dyumnā ā bhara satrā viśvāni  
 pauṁsya. 10  
 (Cf. Rv VI.46.7)

( c ) अष्टमी दशतिः

(१-१०) दशार्चया अस्या दशतिः (१, २) प्रथमानवमोर्कचोः काव्यो मेघातिथिः, (३) द्वितीयायाः काव्यो  
 रेमः, (४) तृतीयायाः अद्वयो वसः, (५) चतुर्थ्याः शार्ङ्गस्यः शार्ङ्गः, (६) पञ्चम्याः आङ्गिरसो वृषेभः,  
 (६) षष्ठ्याः आङ्गिरसः पुच्छन्मा, (७) सप्तम्याः आङ्गिरसो वृषेणुच्छेदो, (८) अष्टम्याः  
 मैत्रावरुणो वसिष्ठः, (१०) दशम्याश्च प्रागायः कलिर्कश्यपः । इन्द्रो देवता । (१-२,  
 ४-१०) प्रथमाद्वितीययोश्चतुर्व्यादितप्तानाञ्च बृहती, (१) कृतीयायाश्च  
 विपीलिकम्या विपबृहती रुद्रसी ॥

सत्यमित्था वृषेदसि वृषजूतिर्नोविता ।  
 वृषा ह्यग्र ऋषिषे परावति वृषो अर्वावति श्रुतः ॥१॥

## Khaṇḍa IV

### Daśatī 8

263. Satyamitthā vṛṣed asi vṛṣajūtir novitā.  
 Vṛṣā hyugra śrṇviṣe parāvati vṛṣo arvāvati śrutah. 1  
 (Cf. Rv VIII.33.10)

261. We are pouring forth to you the devotional prayers like water. Our heart is pure and full of devotion. The praisers adore you, O destroyer of evils at the ceremony where the streams of pious prayers are oozing water from filters.<sup>9</sup>

(Cf. S. 864; Rv VIII.33.1)

262. O resplendent Lord, provide us with for ever the strength and opulence, worthy of a human being and the splendored fame, that all the five groups of men (best, better, good, worse and worst, from the most enlightened to the most wicked) enjoy. May you grant us all manly powers.<sup>10</sup>

(Cf. Rv VI.46.7)

#### **Khaṇḍa IV**

##### **Daśatī 8**

263. Verily, you are a showerer of blessings; inspired by vigorous actions, you come to us. You are unarrested by adversities and celebrated as a showerer of benefits from all the places far and near.<sup>1</sup>

(Cf. Rv VIII.33.10)

यच्छक्रासि परावति यदर्वारवति वृत्रहन् ।  
 अतस्त्वा गोभिर्द्युगदिन्द्र केशिभिः सुतावाँ आ विवासति ॥२॥  
 अभि वा वीरमन्धसो मदेषु गाय गिरा महा विचेतसम् ।  
 इन्द्रं नाम श्रुत्यँ शाकिने वचो यथा ॥३॥  
 इन्द्र त्रिधातु शरणं त्रिवरूथँ स्वस्तये ।  
 छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमैभ्यः ॥४॥  
 श्रायन्त इव सूर्य विश्वेदिन्द्रस्य भक्षत ।  
 वसुनि जातो जनिमान्योजसा प्रति भागं न दीधिमः ॥५॥

264. Yacchakrāsi parāvati yad arvārvati vrtrahan.  
 Atastvā gīrbhir dyugad indra keśibhiḥ sutāvāñ ā  
 vivāsati.<sup>2</sup>  
 (Cf. Rv VIII.97.4)
265. Abhi vo vīram andhaso madeṣu gāya girā mahā  
 vicetasam  
 Indram nāma śrutyaṁ śākinam vaco yathā.<sup>3</sup>  
 (Cf. Rv VIII.46.14)
266. Indra tridhātu śaraṇam trivarūthaṁ svastaye.  
 Chardir yaccha maghavadbhyaśca mahyam ca yāvayā  
 didyumebhyah.<sup>4</sup>  
 (Cf. Rv VI.46.9; Av. XX.83.1)
267. Śrāyanta iva sūryam viśved indrasya bhakṣata.  
 Vasūni jāto janimāmyojasā prati bhāgam na  
 dīdhi mah.<sup>5</sup>  
 (Cf. S. 1319; Rv VIII.99.3; Yv. XXXIII.41; Av.  
 XX.58.1)

264. O Lord of splendour, whether you are in the far-distant region or O the dispeller of darkness, whether you are near at hand the worshipper longs to bring you, from thence by his hymns, as if speedily rushing on divine long-mained steeds.<sup>2</sup>  
(Cf. Ṛv VIII.97.4)
265. O devotees, may you sing with a loud voice the sacred lores in the wild rapture of spiritual joy; may your wise and strong Lord, humbler of adversaries, be ever honoured by your praises.<sup>3</sup>  
(Cf. Ṛv VIII.46.14)
266. O resplendent Lord, may you grant to the affluent and to me a happy and prosperous home, a triple refuge, which is triply strong. Keep your dart afar from them.<sup>4</sup>  
(Cf. Ṛv VI.46.9)
267. As the gather solar rays proceed to the sun, so the vital principles and clouds turn back to Lord of resplendence and by their power divide all his loftiest glories among those who have been or will be born; may we meditate on our share.<sup>5</sup>  
(Cf. S. 1319; Ṛv VIII.99.3)

न॑ सीम॑दे॒व आप॑ तदि॒षं दी॒र्घायो॑ म॒र्त्यः ।  
 ए॒त॒ग्वा चि॒द्य ए॒त॒शो यु॒योज॑त इन्द्रो॑ ह॒री यु॒योज॑ते ॥६॥  
 आ॑ नो॒ विश्वा॑सु ह॒व्यमिन्द्र॑ꣳ स॒मत्सु॑ भूष॒त ।  
 उप॑ ब्र॒ह्माणि॑ स॒वनानि॑ वृ॒त्रह॑न्परम॒ज्या ऋ॑चीष॒म ॥७॥  
 तवे॑दिन्द्रा॒वमं॑ वसु॒ त्वं पु॑ष्यसि म॒ध्यम॑म् ।  
 स॒त्रा वि॒श्वस्य॑ परम॒स्य रा॒जसि॑ न कि॒ष्ठा गो॑षु वृ॒ष्यते ॥८॥  
 क्वे॒यथ॑ क्वे॒दसि॑ पु॒रुत्रा॑ चि॒द्धि ते॑ म॒नः ।  
 अ॒ल॒रिषि॑ यु॒ध्म ख॒जकृ॑त्पु॒रन्द॑रं प्र॒ गाय॑त्रा अ॒गासि॑षुः ॥९॥  
 वय॑मे॒नमि॑दा ह्योपी॒पेमे॑ह वज्रि॒णम् ।  
 तस्मा॑ उ॒ अद्य॑ स॒वने॑ सु॒तं भ॑रा नू॒नं भू॑ष॒त श्रु॑ते ॥१०॥

268. Na sīm adeva āpa tadiṣam dīrghāyo martyaḥ.  
 Etagvā cidya etaśo yuyojata indro harī yuyojate.<sup>6</sup>  
 (Cf. Rv VIII.70.7)
269. Ā no viśvāsu havyam indraṁ samatsu bhūṣata.  
 Upa brahmāni savanāni vṛtrahan paramajyā ṛciṣam.<sup>7</sup>  
 (Cf. S. 1492; Rv VIII.90.1; Av. XX.104.3)
270. Taved indrāvamam vasu tvam puṣyasi madhyamam.  
 Satrā viśvasya paramasya rājasi na kiṣtvā goṣu  
 vṛṇvate.<sup>8</sup>  
 (Cf. Rv VII.32.16)
271. Kveyatha kvedasi purutrā ciddhi te manah.  
 Alarṣi yudhma khajakṛt purandara pra gāyatrā  
 agāsīṣuh.<sup>9</sup>  
 (Cf. Rv VIII.1.7)
272. Vayam enam idā hyopīpemeḥ vajriṇam.  
 Tasmā u adya savane sutam bharā nūnam bhūṣata  
 śrute.<sup>10</sup>  
 (Cf. S. 1691; Rv VIII.66.7; Av. XX.97.1)

268. O eternally long-lived Lord of resplendence, the mortal who does not pay homage to you as the sole adorable deity, shall not get his food, nor the one flourish who does not praise the Lord who yokes to his cosmic car a pair of variegated horses and a pair of bay steeds.<sup>6</sup>  
(Cf. Rv VIII.70.7)
269. May the resplendent Lord, who must be invoked in all the struggles of life accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness and therefore, is worthy of praise.<sup>7</sup>  
(Cf. S. 1492; Rv VIII.90.1)
270. O resplendent Lord, you cherish the vast wealth of the lower order, also cherish the middling, and you rule over the one that is most precious. In the recovery of wealth and wisdom, no one can resist you.<sup>8</sup>  
(Cf. Rv VII.32.16)
271. Where indeed are you now? Where have you gone? Verily, your mind must be wandering amongst many. O veteran among the warriors, the destroyer of the citadels of ignorance, please come here, where the chanters are singing your praises.<sup>9</sup>  
(Cf. Rv VIII.1.7)
272. Today, yesterday, and all the days, let the resolute will-power accept our tribute to His full satisfaction. We offer Him our reverence. Let him now hasten hither to our place on hearing our admiration.<sup>10</sup>  
(Cf. S. 1691; Rv VIII.66.7)



( ९ ) नवमी दशतिः

(१-१०) दशार्थाया धत्स्या दशतिः (१, ६) प्रथमापठयोर्केषोपाद्धितः पुष्पाग्न्या, (२) द्वितीयायाः प्रागापो भर्गो,

(३) कृतीयायाः कण्ठ इरिन्विहिः, (४) चतुर्थ्या भर्गवो जगदग्निः, (५, ७) पञ्चमीसप्तम्योः कण्ठो देवा-

तिभिः, (८) षष्ठ्या सैत्रावस्त्रो वसिष्ठः, (९) सप्तम्या बार्हस्पत्यो मरुद्वाजः, (१०) दशम्याश्च

कण्ठो मेध्यो बालसित्वा वयोषा वैत्थानस क्रतवः । (१-२, ५, ७-८, १०) प्रथम-

द्वितीयापञ्चमीसप्तम्यष्टमीदशमीनामिन्द्रः, (३) कृतीयाया वास्तुः, (४) चतुर्थ्याः

सूर्यः, (५) पञ्चमा इन्द्रसूर्यो, (६) षष्ठ्या धेनुव्रक्षी वैवताः । (१) प्रथमाया

विषद्वदती, (२, ४-१०) द्वितीयायाश्चतुर्थ्यादिसप्तमाञ्च

वृहती, (३) कृतीयायाभानुद्वृप् कन्वाति ॥

यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।

विश्वासां तरुता पृतनानां ज्येष्ठं यो धृत्रहा गृणे ॥१॥

यत इन्द्र भयामहे ततो नो अभयं कृधि ।

मघवञ्छग्धि तव तन्न ऊतये वि द्विषो वि सृधो जहि ॥२॥

वास्तोष्पते ध्रुवा स्थूणां सत्रं सोम्यानाम् ।

द्रप्सः पुरा भेत्ता शश्वतीनामिन्द्रो मुनीनां सखा ॥३॥

## Khaṇḍa V

## Daśatī 9

273 Yo rājā carṣaṇīnām yātā rathebbhir adhriguh.  
Viśvāsām tarutā prtanānām jyeṣṭham yo vṛtrahā gr̥ṇe.  
(Cf. S. 933; Rv VIII.70.1; Av. XX.92.16; 105.4)

274. Yata indra bhayāmahe tato no abhayam kṛdhi.  
Maghavañchgddhi tava tanna ūtaye vi dviṣo vi mṛdho  
jahi.  
(Cf. S. 1321, Rv VIII.61.13; Av. XIX.15.1)

275 Vāstoṣpate dhruvā sthūṇāṁ satraṁ somyānām.  
Drapsaḥ purām bheṭṭā śaśvatīnām indro munīnām  
sakhā.  
(Cf. Rv VIII.17.14)

**Khaṇḍa V****Daśati 9**

273. I praise that pre-eminent Lord of resplendence who is the sovereign ruler of mankind, who moves unrestrained in his cosmic chariots, the vanquisher of all adversities and the destroyer of evils.<sup>1</sup>  
(Cf. S. 933; Rv VIII.70.1)
274. O resplendent Lord, may you give us security from one whom we are afraid of. O bounteous Lord, be firm to give us your protections; drive away our enemies who try to harm us.<sup>2</sup>  
(Cf. S. 1321; Rv VIII.61.13)
275. O Lord of all habitations, by your grace the pillars of this creation are held firm. May you become the armour of the offerers of the libation. May your love-divine break down the strongholds of evils. May you become friendly to the pious sages.<sup>3</sup>  
(Cf. Rv VIII.17.14)

व॒ष्महा॑ अ॒सि सूर्य॑ वडा॒दित्य॑ म॒हा अ॒सि ।  
 म॒हस्ते॑ स॒तो म॒हिमा॑ प॒निष्टम॑ म॒ह्ना दे॒व म॒हा अ॒सि ॥४॥  
 अ॒श्वी रथी॑ सु॒रूप॑ इ॒न्द्रो मा॑ अ॒यदिन्द्र॑ ते स॒खा ।  
 श्वा॒त्रभा॑जा वयसा स॒चते॑ सदा च॒न्द्रैर्योति॑ स॒भामु॑प ॥५॥  
 य॒द्याव॑ इन्द्र ते श॒त अ॒ शत॑ भूमी॒स्त स्युः ।  
 न त्वा वज्रि॑न्त॒सहस्र॑ अ॒सूया॑ अनु न जा॒तमष्ट॑ रोदसी ॥६॥  
 य॒दिन्द्र॑ प्रा॒गपा॑गुद॒ग्न्यग्वा॑ हू॒यसे॑ नृ॒भिः ।  
 सि॒मा पु॒रु नृ॑पू॒तो अ॒स्यान॑वे॒सि प्र॒शार्ध॑ तु॒र्वशे॑ ॥७॥  
 क॒स्तमि॑न्द्र त्वा वस॒वा म॒र्यो दध॑र्पति ।  
 श्र॒द्धा हि ते॑ मघव॒न्पा॒र्ये दि॒वि वा॒जी वा॒ज अ॒सिपा॑सति ॥८॥

276. Banmahāñ asi sūrya baḍāditya mahāñ asi.  
 Mahas te sato mahimā paniṣṭama mahnā deva mahāñ  
 asi.<sup>4</sup>  
 (Cf. S. 1788; Rv VIII.101.11; Yv. XXXIII.39; Av.  
 XIII.2.29; XX.58.3)
277. Aśvī rathī surūpa id gomām yad indra te sakhā.  
 Śvātrabhājā vayasā sacate sadā candrair yāti sabhām  
 upa.<sup>5</sup>  
 (Cf. Rv VIII.4.9)
278. Yad dyāva indra te śataṁ śatam bhūmīr uta syuḥ.  
 Na tvā vajrint sahasraṁ sūryā anu na jātamasta rodasī.<sup>6</sup>  
 (Cf. S. 862; Rv VIII.70.5; Av. XX.81.1; 92.20)
279. Yad indra prāg apāg udag nyag vā hūyase nṛbhiḥ.  
 Simā purū nṛpūto' asyānave'si praśardha turvaśe.<sup>7</sup>  
 (Cf. S. 1231; Rv VIII.4.1; 65.1; Av. XX.120.1)
280. Kas tam indra tvā vasavā martyo dadharṣati.  
 Śraddhā hi te maghavan pārye divi vājī vājaṁ siṣāsati.<sup>8</sup>  
 (Cf. S. 1682; Rv VII.32.14)

276. Verily, you are great, O radiant Sun and the Divine behind the Sun; verily, you are great O eternal, the greatness of the great one, we adore; verily you are great; O supreme God.<sup>4</sup>  
(Cf. S. 1788; Rv VIII.101.11)
277. O resplendent Lord, he who is friendly with you, gets rich in chariots, horses and kine. Fully, illuminated like moon, and accompanied with wealth and food, he always goes to attend conferences of the learned.<sup>5</sup>  
(Cf. Rv VIII.4.9)
278. O Lord of resplendence, were there a hundred heavens or a hundred earths — not even a thousand suns could be equal to you at your manifestation, nor both the worlds of heaven and earth could be equal to your splendour.<sup>6</sup>  
(Cf. S. 862; Rv VIII.70.5)
279. O resplendent Lord, in whichever quarter you may be dwelling, whether in the east, west, north or south, men invoke you to come for their well-being. O destroyer of evils, O excellent, may you readily come when invoked, to them who follow you and possess vigour.<sup>7</sup>  
(Cf. S. 1231; Rv VIII.4.1; 65.1)
280. O resplendent Lord, what mortal can assil a man who has favour of your support? O bounteous Lord, the one who offers homage to you with faith, shall immediately win the reward on the day of completion.<sup>8</sup>  
(Cf. 1682; Rv VII.32.14)

इन्द्राग्नी अपादियं पूर्वागात्पद्वतीभ्यः ।  
 हित्वा शिरो जिह्वया रारपच्चरत्त्रिंशत्पदान्यक्रमीत् ॥९॥  
 इन्द्र नेदीय एदिहि मितमेधाभिरूतिभिः ।  
 आ शं तम शं तमाभिरभिष्टिभिरा स्वापे स्वापिभिः ॥१०॥

281. Indrāgnī apād iyaṃ pūrvāgāt padvatībhyah.  
 Hitvā śīro jihvayā rārapac carat trimśatpadā  
 nyakramīt.<sup>9</sup>  
 (Cf. Rv VI.59.6; Yv. XXXIII.93)
282. Indra nedīya edihi mitamedhābhir ūtibhiḥ.  
 Ā śam tama śam tamābhir abhiṣṭibhir ā svāpe  
 svāpibhiḥ.<sup>10</sup>  
 (Cf. Rv VIII.53.5)

( १० ) दशमी दशतिः

(१-१०) दशर्चाया अस्या दशतिः (१) प्रथमाया ऋच आङ्गिरसो हुनेषः, (२-३) द्वितीयात्तृतीययोर्निधावरुणो  
 वसिष्ठः, (४) चतुर्थ्या शतम्भ्यः शंभुः, (५) पञ्चम्या देवोदासिः पञ्चज्येष्ठः, (६) षष्ठया वासिष्ठः पारुषो  
 वा मयः, (७, ९-१०) सप्तमीनवमीदशमीनां काण्वो मेघतिथिः, (८) अष्टम्याथ प्रागायो  
 भग्न क्रपयः । (१-४, ७-१०) प्रथमाद्विषतसृणां सप्तम्यादिचतसृणाञ्चेन्द्रः, (५) पञ्चम्या  
 अश्विनौ, (६) पञ्चम्या वरुणो देवताः । बृहती छन्दः ॥

इत उत्ती वा अजरं प्रहेतारमप्रहितम् ।  
 आशु जेतारं हेतारं रथीतममतूर्तं तुग्रियावृधम् ॥१॥

## Khaṇḍa VI

### Daśati 10

283. Ita ūtī vo ajaram prahetāram aprahitam.  
 Āsum jetāraṁ hetāraṁ rathītamam atūrtam  
 tugriyāvṛdham.<sup>1</sup>  
 (Cf. Rv VIII.99.7; Av. XX.105.3)

281. This dawn, O lightning and fire-divine, though herself footless, comes before the footed sleepers, and stretching her head, she awakens people, who then utter loud sounds with their tongues and passing onward she traverses thirty steps.<sup>9</sup>  
(Cf. Rv VI.59.6)
282. O resplendent Lord, come very near to us with your aids of firmly-based resolves. Come, O most suspicious Lord, with your most auspicious help. Come, O brother, with your brotherly feelings.<sup>10</sup>  
(Cf. Rv VIII.53.5)

## **Khaṇḍa VI**

### **Daśati 10**

283. Summon Him hither for protection; Him who never grows old, who is the repeller of enemies himself never repelled. The resplendent Lord is swift in victory, a good guide, the best of charioteers, unharmed of any, the augments of water.<sup>1</sup>  
(Cf. Rv VIII.99.7)

मो पु त्वा वाघतश्च नारे अस्मन्नि रीरमन् ।  
 आरात्ताद्वा सधमादं न आ गहीह वा सन्नप श्रुधि ॥२॥  
 सुनोत सोमपाव्ने सोममिन्द्राय वज्रिणे ।  
 पचता पक्तीरवसे कृणुध्वमित्पृणन्नित्पृणते मयः ॥३॥  
 यः सत्राहा विचर्षणिरिन्द्रं तं हृमहे वयम् ।  
 सहस्रमन्यो तुविनृम्य सत्पते भवा समत्सु नो वृधे ॥४॥  
 शचीभिर्नः शचीवस् दिवानक्तं दिशस्यतम् ।  
 मा वा रतिरुप दसत्कदा च नासद्रातिः कदा च न ॥५॥  
 यदा कदा च मीढुषे स्तोता जरेत मर्त्यः ।  
 आदिहन्देत वरुणं विपा गिरा धर्तारं विम्रतानाम् ॥६॥

284. Mo śu tvā vāghataś ca nāre asmanni rīraman.  
 Ārātīādvā sadhamādam na ā gahīha vā sannupa śrudhi.<sup>2</sup>  
 (Cf. S. 1675; Rv VII.32.1)
285. Sunota somapāvne somam indrāya vajriṇe.  
 Pacatā paktir avase kṛṇudhvamit prānnit prāte  
 mayah.<sup>3</sup>  
 (Cf. Rv VII.32.8; Av. VI.2.3)
286. Yaḥ satrāhā vicarṣaṇir indram taṁ hūmahe vayam.  
 Sahasramanyo tuvinṛmṇa satpate bhavā samatsu no  
 vṛdhe.<sup>4</sup>  
 (Cf. Rv VI.46.3)
287. Śacībhir naḥ śacīvasū divānaktam diśasyatam.  
 Mā vāṁ rātir upadasat kadā ca nāsmad rātīḥ Kadā ca  
 na.<sup>5</sup>  
 (Cf. Rv I.139.5)
288. Yadā kadā ca mīdhuṣe stotā jareta martyaḥ.  
 Ādid vandeta varuṇam vipā girā dharttāram  
 vivratānām.<sup>6</sup>

284. Let none, not even your worshipper, for a moment detain you far away from us. Even from long distances, come to our place of worship and hear our prayers.<sub>2</sub>  
(Cf. S. 1675; Rv VII.32.1)
285. May you offer the elixir of devotion to its drinker, the possessor of adamantine justice. Make ready the sweet preparations of dedication to please him for winning His favour, for He bestows happiness on him whom He so chooses.  
(Cf. Rv VII.32.8)
286. We invoke the resplendent Lord, the destroyer of mighty evil forces and the supervisor of all things. May you, equipped with a thousand powers, grant us blessings for triumph in the struggles of life.<sub>4</sub>  
(Cf. Rv VI.46.3)
287. With your valorous deeds, O twin-divines, grant us, by day and by night, all good things, having been pleased with our noble deeds; may your munificent grants never diminish, never may our assigned favours become less.<sub>5</sub>  
(Cf. Rv I.139.5)
288. Whenever a mortal devotee likes to sing praises in favour of the supreme bounteous giver, let him with his songs loudly chanted, invoke the venerable Lord, the supporter of our pledges and benevolent undertakings.<sub>6</sub>



पाहि गा अन्धसो मद इन्द्राय मेध्यातिथे ।  
 यः सम्मिस्त्रो ह्यर्यो हिरण्यय इन्द्रो वज्री हिरण्ययः ॥७॥  
 उभयꣳ शृणवच्च न इन्द्रो अवोगिदं वचः ।  
 सत्राच्या मघवान्तोमपीतये धिया शविष्ठ आ गमत् ॥८॥  
 महे च न त्वाद्विवः परा शुल्काय दीयसे ।  
 न सहस्राय नायुताय वज्रिवो न शताय शतामघ ॥९॥  
 वस्याꣳ इन्द्रासि मे पितुरुत भ्रातुरभुञ्जतः ।  
 माता च मे छदयथः समा वसो वसुत्त्वनाय राधसे ॥१०॥

॥ इति ह्यसीयः प्रपाठकः ॥

289. Pāhi gā andhaso mada indrāya medhyātithē.  
 Yah sammiślo haryoryo hiraṇyaya indro vajrī  
 hiraṇyayah.<sup>7</sup>  
 (Cf. Rv VIII.33.4)
290. Ubhayaṁ śṛṇavac ca na indro arvāg idam vacaḥ.  
 Satrācyā maghavānt somapītaye dhiyā śaviṣṭha ā  
 gāmatt.<sup>8</sup>  
 (Cf. S. 1233; Rv VIII.61.1; Av. XX.113.1)
291. Mahe ca na tvādrivaḥ parā śulkāya dīyase.  
 Na sahasrāya nāyutāya vajrivo na śatāya śatāmagha.<sup>9</sup>  
 (Cf. Rv VIII.1.5)
292. Vasyāṁ indrāsi me pituruta bhrātur abhuñjataḥ.  
 Mātā ca me chadayathaḥ samā vaso vasutvanāya  
 rādhasē.<sup>10</sup>  
 (Cf. Rv VIII.1.6)

Here ends Daśati 10 and Ardha II of Prapāṭhaka III and also ends Prapāṭhaka III. Here also ends Khandā VI of Adhyāya III.

289. O adorable guest, may you, in the exhilaration of pure joy, sing prayers to the resplendent Lord, who harnesses His horses when glorified. He is the wielder of bolt of justice and His chariot shines like gold.<sup>7</sup>  
(Cf. Ṛv VIII.33.4)
290. May the resplendent Lord come here and listen to both our hymns (i.e. of praises and prayers both), whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion.<sup>8</sup>  
(Cf. S. 1233; Ṛv VIII.61.1)
291. O opulent Lord, mighty as thunder, the wielder of adamantine justice, I shall not sell my devotion to you for all the wealth in the world, not for a hundred, not for a thousand, nor for a million, for you are Lord of countless wealth.<sup>9</sup>  
(Cf. Ṛv VIII.1.5)
292. O resplendent Lord, you are much more to me than what my ancestors, or non-affectionate brothers are. O all-pervading one, you are dear to me, like my mother and I owe to both of you (Supreme Lord and parents) for my celebrity and riches.<sup>10</sup>  
(Cf. Ṛv VIII.1.6)

Here ends Daśati 10 and Ardha II of Prapāṭhaka III, and also ends Prapāṭhaka III.

अथ चतुर्थः प्रपाठकः

( १ ) प्रथमा दशतिः

(१-१०) दशार्चानां भक्ष्या दशतिः (१) प्रथमायाः भक्षो नैत्रावरुणो वसिष्ठः, (२) द्वितीयायाः शनिर्को गुत्तमदः, (३, ५, ७) तृतीयापञ्चमीनवमीनां काण्वो मेघातिथिः, (४) चतुर्थ्यां गीतमो नोषाः, (६) षष्ठ्याः आङ्गिरसस्तु-  
०भवाः, (७) सप्तम्यास्तुः पवी, (८) अष्टम्याः काण्व आसुः, (९०) दशम्याः आङ्गिरसो वृषेयः कवयः ।

(१-६, ८-१०) प्रथमादितृचद्वयस्याष्टम्यादितृचस्य चेन्द्रः, (७) सप्तम्याश्च

पञ्चनवम्यत्यत्यदितयो विभे देवा वा देवताः । बृहती छन्दः ॥

इ॒म इन्द्रा॑य सु॒न्विरे॑ सोमा॒सौ द॑ध्या॒शिरः॑ ।  
ता॒ आ म॑दाय वज्रहस्त पीतये हरिभ्यां याह्यो॒क आ ॥१॥  
इ॒म इन्द्र॑ म॒दाय ते॑ सोमा॒श्चिकि॑त्र उ॒क्थिनः॑ ।  
म॒घोः प॑पान उप नो गिरः शृणु रास्व स्तोत्राय गिर्वणः ॥२॥  
आ त्वा॒श्च॑ स॒वदु॑घा॒ हुवे॑ गा॒यत्र॑वे॒पसम् ।  
इन्द्रं॑ धेनु॒ सुदु॑घाम॒न्यामि॑पसु॒रुधारा॑मरु॒द्धतम् ॥३॥

## PRAPĀTHAKA IV: ARDHA I

### Khaṇḍa VII

#### Daśati 1

293. Ima indrāya sunvire somāso dadhyāśirah.  
Tān ā madāya vajrahasta pītaye haribhyām yāhyoka ā.<sub>1</sub>  
(Cf. Rv VII.32.4)
294. Ima indra madāya te somāścikitra ukthinah.  
Madhoḥ papāna upa no girah śṛṇu rāsva stotrāya  
girvanah.<sub>2</sub>
295. Ā tvādyā sabardughām huve gāyatravepasam.  
Indram dhenum sudughām anyām iṣam urudhārām  
arāṅkṛtam.<sub>3</sub>  
(Cf. Rv VIII.1.10)

## Prapāthaka IV

### Khaṇḍa VII

#### Daśati 1

293. These elixirs of devotional prayers mixed with the curds of pious action are dedicated to the resplendent Lord. Come to our heart, O wielder of the bolt of justice, with your two vital and mental powers to bless them for our spiritual joy.<sup>1</sup>  
(Cf. Ṛv VII.32.4)
294. These heartfelt sentiments accompanied with sacred hymns are offered to invoke you, O resplendent Lord. May you be pleased to respond to our sentiments, listen to our songs and grant the chanter of hymns his request, O Lord, the lover of songs.<sup>2</sup>
295. I hasten to invoke Him, who is comparable to the richly-yielding milch-cow, and who provides unfailing food in profuse streams.<sup>3</sup>  
(Cf. Ṛv VIII.1.10)

न त्वा बृहन्तो अद्रयो वरन्त इन्द्र वीडवः ।  
 यच्छिक्षसि स्तुवते मावते वसु न किष्टदा मिनाति ते ॥४॥  
 क ई वेद सुते सचा पिबन्तं कद्वयो दधे ।  
 अयं यः पुरो विभिनत्योजसा मन्दानः शिष्यन्धसः ॥५॥  
 यदिन्द्र शासौ अवतं च्यावया सदसस्परि ।  
 अस्माकमंशुं मघवन्पुरुषृहं वसव्ये अधि बर्हय ॥६॥  
 त्वष्टा नो दैव्यं वचः पर्जन्यो ब्रह्मणस्पतिः ।  
 पुत्रैर्भ्रातृभिरदितिर्नु पातु नो दुष्टरं त्रामणं वचः ॥७॥  
 कदा च न स्तरिरसि नेन्द्रे सश्वसि दाशुषे ।  
 उपोषेन्नु मघवन्भूय इक्षु ते दानं देवस्य पृच्यते ॥८॥

296. Na tvā bṛhanto adrayo varanta indra vīḍavaḥ.  
 Yacchikṣasi stuvate māvate vasu na kiṣṭadā mināti te.<sup>4</sup>  
 (Cf. Rv VIII.88.3)
297. Ka im veda sute sacā pibantam kadvayo dadhe.  
 Ayam yaḥ puro vibhinatyojasā mandānaḥ  
 śiprayandhasaḥ.<sup>5</sup>  
 (Cf. S. 1696; Rv VIII.33.7; Av. XX.53.1; 57.11)
298. Yad indra śāso avratam cyāvayā sadasaspari.  
 Asmākam aṁśum maghavan purusprham vasavye adhi  
 barhaya.<sup>6</sup>
299. Tvastā no daivyam vacaḥ parjanya brahmaṇaspatiḥ.  
 Putrair bhrātṛbhir aditir nu pātu no duṣṭaram trāmāṇam  
 vacaḥ.<sup>7</sup>  
 (Cf. Av. VI.4.1)
300. Kadā ca na starīrasi nendra saścasi dāśuṣe.  
 Upopennu maghavanbhūya in nu te dānam devasya  
 prcyate.<sup>8</sup>  
 (Cf. Rv VIII.51.7; Yv. III.34; VIII.2)

296. The lofty and firm mountains cannot stop you, O resplendent Lord. Whatever wealth you wish to give to a worshipper, such as to me, none can object you therein.<sup>4</sup>  
(Cf. Rv VIII.88.3)
297. No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what food He takes! He looks resolute as a man having strong jaws; exhilarated by the spiritual joy. He breaks down the strongholds of evil forces by His strength.<sup>5</sup>  
(Cf. S. 1696; Rv VIII.33.7)
298. While the resplendent Lord, the possessor of riches, punishes the offenders of divine law and order, He turns them out beyond the pale of noble assembly. May we, by the grace of Lord, carry forward to success our benevolent projects undertaken to serve the society.<sup>6</sup>
299. May our Lord, the divine artist, never deprive us with a gracious gift of speech. May the Lord, the giver of supreme wisdom, shower on us, the spiritual delight. May the mother Infinity save us and also our sons and grandsons from the malicious violence and reproach of our enemy.<sup>7</sup>  
(Cf. Av. VI.4.1)
300. Never are you fruitless, O resplendent Lord, never do you desert the worshipper; now, O bounteous, your liberality as the enlightened giver, is poured out ever more and more.<sup>8</sup>  
(Cf. Rv VIII.51.7)

यु॒ह॒स्वा हि वृ॒त्रह॑न्त॒म ह॑री इन्द्र॒ परा॑वतः ।  
 अ॒र्वाची॑नो म॒घव॑न्त्सोमपीत॒य उ॒ग्र ऋ॑ष्वेभि॒रा ग॑हि ॥९॥  
 त्वा॒मि॒दा ह्यो न॑रोपी॒प्यन्व॑ज्जिन्भू॒र्णयः॑ ।  
 स इन्द्र॒ स्तोम॑वाह॒स इ॒ह श्रु॑ध्युप॒ स्वस॑र॒मा ग॑हि ॥१०॥

301. Yaṅkṣvā hi vtrahantama harī indra parāvataḥ.  
 Arvācīno maghavant somapītaya ugra ṛṣvebhir ā gahi. 9  
 (Cf. Rv VIII.3.17)

302. Tvām idā hyo naropīpyan vajrin bhūrmayaḥ.  
 Sa indra stomavāhasa iha śrudhyupa svasaram ā gahi. 10  
 (Cf. S. 813; Rv VIII.99.1)

( २ ) द्वितीया दशतिः

(१-१०) दशार्चा अस्या दशतिः (१-२, ७-८) प्रथमाद्वितीयासप्तम्यष्टमीनामुक्तां मैत्रावरुणो दक्षिष्ठः, (१) द्वितीयाया  
 वैवस्वतायश्विनौ, (५) चतुर्थ्याः काण्वः वस्कुण्वः, (५) पञ्चम्याः काण्वो मेघातिथिः, (६) षष्ठ्याः  
 काण्वो देवातिथिः, (९) नवम्या आङ्गिरसो नृमेघः, (१०) दशम्याश्च गौतमो गोषा  
 ऋषयः । (१) प्रथमाया उषाः, (२-५) द्वितीयाद्विष्वक्तायश्विनौ, (५) पञ्चम्याः  
 सोमः, (६-१०) षष्ठ्यादिपञ्चानाञ्जेन्द्रो देवताः । बृहती छन्दः ॥

प्र॒त्यु अ॒द॒र्श्या॑य॒त्यू॒च्छन्ती॑ दु॒हिता॑ दि॒वः ।  
 अपो॑ महो वृ॒णुते॑ चक्षु॒षा त॑मो ज्योति॑ष्कृ॒णोति॑ सु॒नरी॑ ॥१॥  
 इ॒मा उ॑ वा॒ दि॒वि॒ष्टय॑ उ॒स्त्रा ह॑वन्ते अ॒श्विना॑ ।  
 अ॒यं वा॑म॒ह्वसे॑ श॒चीव॑सु॒ विश॑वि॒श॒ हि गच्छ॑थः ॥२॥

**Khanda VIII**

**Daśati 2**

303. Pratyu adarśyātyūcchantī duhitā divaḥ.  
 Apo mahī vṛṇute caksuṣā tamo jyotiṣkṛṇoti sūnarī. 1  
 (Cf. S. 751; Rv VII.81.1)

304. Imā u vām diviṣṭaya usrā havante aśvinā.  
 Ayam vāmahve-vase śacīvasū viśam viśam hi  
 gacchathah. 2  
 (Cf. S. 753; Rv VII.74.1)

301. O the destroyer of darkness and bounteous resplendent Lord, may you yoke your vital forces even from afar, and, O renowned for your fierce and prudent acts, come to us to drink the elixir of devotional love.<sup>9</sup>  
(Cf. Rv VIII.3.17)
302. O thunderer, your rich and opulent worshippers every day, today and yesterday, have been offering devotion; which you have accepted. Listen to us, O resplendent, who offer you praise. May you please come to our dwellings.<sup>10</sup>  
(Cf. S. 813; Rv VIII.99.1)

### **Khaṇḍa VIII**

#### **Daśati 2**

303. The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that objects may be visible to eye. She is the kind guide of every man, when she diffuses light.<sup>1</sup>  
(Cf. S. 751; Rv VII.81.1)
304. These pious praises glorify you. O radiant twin-divines, at the break of day, I invoke you, who are rich in power and action for preservation; for, house by house, you visit every individual.<sup>2</sup>  
(Cf. S. 753; Rv VII.74.1)



कु॒ष्ठः को॒ वाम॑श्विना॒ तपानो॑ दे॒वा मर्त्यः॑ ।  
 भ॒ता वाम॑श्च॒या क्षय॑माणो॒ऽशुने॑त्थमु॒ आह॑न्व॒या ॥३॥  
 अयं॑ वो॒ मधु॑मत्तमः॒ सुतः॑ सोमो॒ दि॒वि॒ष्टिषु॑ ।  
 तम॑श्विना॒ पिब॑तं तिरो॒ऽद्वयं॑ घ॒त्त र॑त्नानि॒ दा॒शुषे॑ ॥४॥  
 आ॒ त्वा सोम॑स्य ग॒ल्दया॑ स॒दा या॑चन्नहं॒ ज्या ।  
 भूर्णि॑ मृ॒गं न स॑वनेषु॒ चुकु॑धं क॒ ई॒शानं॑ न॒ याचि॑षत् ॥५॥  
 अध्व॑र्यो द्राव॒या त्व॑ सोममिन्द्रः॒ पिपा॑सति ।  
 उपो॑ नूनं॒ युयु॑जे वृष॒णा ह॑रो आ च॒ जगाम॑ वृ॒त्रहा॑ ॥६॥  
 अभी॑ षतस्तदा भरेन्द्र॒ ज्यायः॑ कनी॒यसः॑ ।  
 पु॒रुव॑सुर्हि म॒घव॑न्वभू॒विथ भ॑रेभरे च॒ हव्यः॑ ॥७॥

305. Kuṣṭhaḥ ko vāmaśvinā tapāno devā martyaḥ.  
 Ghnatā vāmaśmayā kṣayamāno śunetthamu  
 ādvanyathā.<sup>3</sup>

306. Ayam vām madhumattamaḥ sutaḥ somo diviṣṭisu.  
 Tamaśvinā pibatam tiroahnayam dhattam ratnāni  
 dāśuṣe.<sup>4</sup>  
 (Cf. Rv I.47.1)

307. Ā tvā somasya galdayā sadā yācannaham jyā.  
 Bhurṇim mṛgam na savaneṣu cukrudham ka īśānam  
 yāciṣat.<sup>5</sup>  
 (Cf. Rv VIII.1.20)

308. Adhvaryo drāvayā tvamsomamindraḥ pipāsati.  
 Upo nūna yuyuje vṛṣaṇā harī ā ca jagāma vṛtrahā.<sup>6</sup>  
 (Cf. Rv VIII.4.11)

309. Abhīṣatastadā bharendra jyāyaḥ kanīyasaḥ.  
 Purūvasurhi maghavanbabbhūvitha bharebhare ca  
 havyaḥ.<sup>7</sup>  
 (Cf. Rv VII.32.24)

305. O Cosmic twins, of vitality and consciousness, where is that person staying on this earth, who really can reveal to us all your secrets? Here is the house-holder who never feels tired while he incessantly offers you loving prayers, which flow with ease from his inner conscience as the creeper releases the sap when crushed under a stone.<sup>3</sup>
306. Here are sweet devotional songs for you, O twins (pair of cosmic vitality and consciousness); may you enjoy the sparkling glory of God, fresh as if born yesterday. Accept the devotions and confer blessings upon the dedicated devotees.<sup>4</sup>  
(Cf. Rv I.47.1)
307. May we, while pouring the elixir of devotional love to you at the sacrifice, not provoke you to anger, as one excites a wild beast. Who would not beseech Him who has the power to grant all wishes?<sup>5</sup>  
(Cf. Rv VIII.1.20)
308. O priest, let the devotional love flow forth, for the Lord loves to enjoy it. Lo, the destroyer of the foes comes seated in a chariot.<sup>6</sup>  
(Cf. Rv VIII.4.11)
309. O victorious resplendent Lord, you are the eldest whilst I am the youngest and you have been possessing infinite spiritual treasure from the beginning, and therefore, bestow upon me that wealth. We adore you at every solemn worship.<sup>7</sup>  
(Cf. Rv VII.32.24)

यदिन्द्र यावत्स्त्वमेतावदहमीशीय ।  
 स्तोतारमिदधिषे रदावसो न पापत्वाय र५सिषम् ॥८॥  
 त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।  
 अशस्तिहा जनिता वृत्रनृसि त्वं तूर्य तरुष्यतः ॥९॥  
 प्र यो रिरिक्ष ओजसा दिवः सदोभ्यस्परि ।  
 न त्वा विव्याच रज इन्द्र पार्थिवमति विश्वं ववक्षिथ ॥१०॥

310. Yadindra yāvatastvametāvadahamīśīya.  
 Stotāramiddadhiṣe radāvaso na pāpatvāya ramsiṣama.8  
 (Cf. S. 1796; Rv VII.32.18; Av. XX.82.1)
311. Tvamindra pratūrtiṣvabhi viśvā asi sprdhaḥ.  
 Aśastihā janitā vṛtratūrasi tvam turya taruṣyataḥ.9  
 (Cf. S. 1637; Rv VIII.99.5; Yv. XXXIII.66, Av.  
 XX.105.1)
312. Pra yo ririkṣa ojasā divaḥ sadobhyaspari.  
 Na tvā vivyāca rāja indra pāṛthivamati diśvam  
 vavakṣitha.10  
 (Cf. Rv VIII.88.5)

310. O resplendent Lord, the granter of wealth, if I were the possessor of as much wealth as you do, when I would favour sincere worshippers only and not squander it ever upon wickedness.<sup>8</sup>  
(Cf. S. 1796; Rv VIII.32.18)
311. O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies, O opposer, you beat down the opponents.<sup>9</sup>  
(Cf. S. 1637; Rv VIII.99.5)
312. O resplendent Lord, by your might you extend beyond the limits of heaven and the region of the earth cannot comprehend you. May you bring us food and milk.<sup>10</sup>  
(Cf. Rv VIII.88.5)

( ३ ) तृतीया ददाति

(१-१०) दशार्चाया अस्या दशतेः (१-२. १) प्रथमाद्वितीयापत्नीनामृचां मेधावरुनो वसिष्ठः, (३) तृतीयाया आश्विनो गातुः, (४) चतुर्थ्या वैत्यः पृथुः, (५) पञ्चम्या वैकुण्ठः सप्तगुः, (७) सप्तम्याः श्रातयो गौरिपीतिः,

(८) अष्टम्या भागवतो वेनः, (९) नवम्या आङ्गिरसो ब्रह्मणस्पतिः, (१०) दशम्याश्च बार्हस्पत्यो भरद्वाज ऋषयः । (१-६, १०) प्रथमादिषण्णां दशम्याधेन्द्रः, (७) सप्तम्याः सूर्येन्द्रो,

(८) अष्टम्या पेनयमवरुनाः, (९) नवम्याश्च वृहस्पतिर्विष्णो वा देवताः । विष्णु धन्दः ।

असावि देवं गोम्रजीकमन्धो न्यसिमिन्द्रो जनुपेमुवोच ।

बोधामसि त्वा हर्यश्च यज्ञैर्बोधा न स्तोममन्धसो मदेषु ॥१॥

योनिष्ट इन्द्र सदाने अकारि तमा नृभिः पुरुहूतं प्र याहि ।

असो यथा नोविता वृधश्चिद्ददो वसूनि ममदश्च सोमैः ॥२॥

अददस्त्वमसृजो वि खानि त्वमर्णवान्बद्धधाना अरम्णाः ।

महान्तमिन्द्र पर्यतं वि यज्ञः सृजद्वारा अव यद्दानवान्हन् ॥३॥

## Khaṇḍa IX

## Daśati 3

313. Asāvi devam gorjīkamandho nysmindro  
januṣemuvoca.Bodhāmasi tvā haryaśv... yajñairbodhā na  
stomamandhaso madeṣu-1

(Cf. Rv VII.21.1)

314. Yoniṣṭa indra sadane akāri tamā nṛbhiḥ puruhūta pra  
yāhi.Aso yathā no-vitā vṛdhaściddado vasūni mamaśca  
somañ-2

(Cf. Rv VII.24.1)

315. Adardarutsamasrjo vi khāni tvamarnavānva-  
dvadhānām aramñāḥ.Mahāntamindra parvatam vi yadvaḥ sṛjadvārā ava  
yaddānavānhan-3

(Cf. Rv V.32.1)

**Khaṇḍa IX****Daśati 3**

313. Pressed is the juice divine, blended with milk of devotion and wisdom; and by nature, the resplendent Self has ever been fond of it. O Lord of remarkable facilities, we make you up with sacrificial deeds. May you acknowledge our praises in the ecstasy of spiritual joy.<sup>1</sup>

(Cf. Ṛv VII.21.1)

314. O much-invoked, resplendent Lord, fit place for you to enshrine is in our hearts. May you grace it, along with other human graces. You are our protector; make us prosperous, grant us riches; and be delighted to accept our loving devotion.<sup>2</sup>

(Cf. Ṛv VII.24.1)

315. You, resplendent self, cleave the dark forces as under. You set free the fountains of knowledge; you liberate the obstructed streams. You open the vast cloud of darkness, and give vent to the showers of blessings, having destroyed wickedness.<sup>3</sup>

(Cf. Ṛv V.32.1)

सु॒ष्वाणासं॑ इन्द्र॒ स्तुम॑सि त्वा सनि॒प्यन्त॑श्चित्तुवि॒नृम्ण॑ वाजम् ।  
 आ नो॑ भर सु॒वितं॑ यस्य कोना तना त्मना स॒ह्यामा त्वो॑ताः ॥४॥  
 जगृ॒ह्वा ते दक्षि॑णमिन्द्र हस्तं वसू॒यवो॑ वसु॒पते॑ वसू॒नाम् ।  
 वि॒द्वा हि त्वा गो॑पति ५ शू॒र गो॑नामस्मभ्य॑ चित्रं वृष॒ण ५ रधि॑न्दाः ॥५॥  
 इन्द्रं॑ नरो नेम॒धिता॑ हवन्ते यत्पा॒र्यो यु॑नजते धि॒यस्ताः॑ ।  
 शू॒रो नृ॑पाता श्रव॒सश्च॑ काम आ गोम॑ति ब्रजे भजा त्वं नः ॥६॥  
 वयः॑ सुपर्णा उप सेदुरिन्द्र प्रियमे॒धा ऋष॑यो नाध॒मानाः॑ ।  
 अप ध्वान्त॑मृ॒गहि॑ पू॒र्धि चक्षु॑र्मुमु॒ग्ध्या ३स्मानि॑धयेव बद्धान् ॥७॥

316. Suṣvānāsa indra stumasi tvā sanīṣyantaścittu-  
 vinṛmṇa vājam.  
 Ā no bhara suvitam yasya konā tanā tmanā  
 sahyāmātvotāh.<sup>4</sup>  
 (Cf. Rv X.148.1)
317. Jagrhmā te dakṣiṇamindra hastam vasūyavo vasūpate  
 vasūnām.  
 Vidmā hi tvā gopatiṁ śura gonāmasmabhyam citram  
 vṛṣaṇām rayim hāh.<sup>5</sup>  
 (Cf. Rv X.47.1)
318. Indram naro nemadhitā havante yatpāryā yunajate  
 dhiyastāh.  
 Śūro nṛṣātā śravasaśca kāmā gomati vraje bhajā tvam  
 nah.<sup>6</sup>  
 (Cf. Rv VII.27.1)
319. Vayaḥ suparnā upa sedurindram priyamedhā ṛṣayo  
 nādhamānāh.  
 Apa dhvāntamūmuhi pūrdhi cakṣurmumugdhyā  
 smānnidhayeva baddhān.<sup>7</sup>  
 (Cf. Rv X.73.11)

316. O bounteous Lord of resplendence, we pay you our homage, we present you the sacrificial food along with praises. Please bring us prosperity as every-one longs for. Under your protection and with your blessings, may we acquire wealth and wisdom.<sup>4</sup>  
(Cf. Rv X.148.1)
317. O resplendent Lord of abundant wealth of wisdom, give us wisdom that we grasp your right hand of liberality. O powerful protector, we know you as the Lord of wisdom; may you give us splendrous-productive riches.<sup>5</sup>  
(Cf. Rv X.47.1)
318. Men invoke the resplendent Lord in life struggles, so that He may reveal to them in their inner conscience the way that leads to success. May you, O hero, the supreme benefactor of men, by way of distribution of food and other provisions, please enrich us with pastures abounding with cattle.<sup>6</sup>  
(Cf. Rv VII.27.1)
319. Like the swift moving birds of bounteous wings, the solar rays, who dispel darkness and who fulfil the needs of our vision, come out released from the resplendent sun; may they be released for us like men bound with a net.<sup>7</sup>  
(Cf. Rv X.73.11)



नाके सुपर्णमुप यत्पतन्तः हृदा वेनन्तो अभ्यचक्षत त्वा ।  
 हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम् ॥८॥  
 ब्रह्मा जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः ।  
 स बुध्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च विवः ॥९॥  
 अपूर्व्या पुरतमान्यस्मै महे वीराय तवसे तुराय ।  
 विरप्शिने वज्रिणे शन्तमानि वचाः स्यस्मै स्थविराय तक्षुः ॥१०॥

320. Nāke suparnamupa yatpatantam hrdā venanto abhyacakṣata tvā.

Hiraṇyapakṣam varuṇasya dūtam yamasya yonau śakunam bhuranyum.<sup>8</sup>

(Cf. S. 1846; Ṛv X.123.6; Av. XVIII.3.66)

321. Brahma jajñānam prathamam purastādvi sīmataḥ suruco venā āvaḥ.

Sa budhnyā upamā asya viṣṭhaḥ sataśca yonimasataśca vivaḥ.<sup>9</sup>

(Cf. Yv. XIII.3; Av. IV.1.1; V.6.1)

322. Apūrvyā purutamānyasmai mahe vīrāya tavase turāya. Virapṣīne vajrine śantamāni vacāmsyasmai sthavirāya takṣuh.<sup>10</sup>

(Cf. Ṛv VI.32.1)

320. They, with a longing in their hearts, gaze at you, while you, the aspirant sages and seers, travel in your intellectual realm as a strong-winged bird; you are the golden-winged messenger of our venerable Lord, — the bird that moves on with speed to the central abode of the Ordainer.<sup>8</sup>  
(Cf. S. 1846; Rv X.123.6)
321. In the beginning of the creation, the Supreme Lord alone knew all the details. From all sides, this effulgent wise one has manifested bright rays. In the mid-space, our Lord has set up beautifully the celestial bodies, which speak of His unparalled eminence. He is the sole cause of the today-existing, and yet non-existing creation.<sup>9</sup>  
(Cf. Yv. XIII.3; Av. IV.1.1; V.6.1)
322. I have fashioned in my words unprecedented, comprehensive, and gratifying praises to you, O mighty, heroic, powerful, speedy, adorable, and ancient wielder of justice.<sup>10</sup>  
(Cf. Rv VI.32.1)

( ४ ) चतुर्थी ददाति:

(१-९) ननुचाया अस्या ददाते: (१-२, ४) प्रपमादितीयाचतुर्थीनामृचां मास्तो पुमान्, (३) कृतीयाया वामदेव्यो  
 नृद्वय, (५) पञ्चम्याः सूर्यवर्चा धृष्टिमान्, (६, ८) पष्ठपष्ठस्योर्मिवावल्गो वसिष्ठः, (७) सप्तम्या गायिनो  
 विश्वामित्र, (९) नवम्याश्च शातयो गौर्वीतिरूपयः । (१) प्रपमाया इन्द्रावृद्धस्पती, (२) द्वितीयाया  
 इन्द्रो लिङ्गोक्ता वा, (३) कृतीयायाः सूर्यः, (४-९) चतुर्थ्यादिषण्णाङ्गेन्द्रो देवताः । (१-५, ७-८)

प्रपमादिषण्णानां सप्तम्यष्टस्योश्च त्रिष्टुप्, (६, ९) गौर्वीत्योश्च विराट् छन्दसी ॥

अव द्रप्सो अ॒ञ्चुमतीमतिष्ठदीयानः कृ॒ष्णो दशभिः सहस्रैः ।

आवत्तमिन्द्रः श॒च्या धमन्तमप स्त्रीहि॒तिं नृम॑णा अध॒द्राः ॥१॥

वृ॒त्रस्य त्वा श्व॑स॒थादी॒पमाणा॑ वि॒श्वे दे॒वा अज॑हृ॒र्ये सखा॑यः ।

मरु॑द्भि॒रिन्द्र॑ सख्यं ते अ॒स्त्वधे॑मा वि॒श्वाः पृ॒तना॑ जया॒सि ॥२॥

वि॒धुं द॒द्राण॑ च॒ सम॑ने ब॒हूना॑ च॒ युवा॑न च॒ सन्तं॑ प॒लितो॑ ज॒गार॑ ।

दे॒वस्य॑ प॒श्य का॒व्यं म॑हि॒त्वाद्या॑ म॒मार॑ स ह्यः स॒मान॑ ॥३॥

## Khaṇḍa X

### Daśati 4

323. Ava drapso aṁśumatimatīṣṭhadīyānaḥ kṛṣṇo daśabhiḥ sahasraiḥ.

Āvattamindraḥ śacyā dhamantamapa sn̐hitim nṛmaṇā adhadrāḥ.<sup>1</sup>

(Cf. Rv VIII.96.13; Av. XX.137.7)

324. Vṛtrasya tvā śvasathādīṣamāṇā viśve devā ajahuryc sakhāyah.

Marudbhirindra sakhyam te astvathemā viśvāḥ pṛtanā jayāsi.<sup>2</sup>

(Cf. Rv VIII.96.7)

325. Vidhum dadrāṇam samane bahūnām yuvānam santam polito jagāra.

Devasya paśya kāvyam mahitvādyā mamāra sa hyaḥ samāna.<sup>3</sup>

(Cf. S. 1782; Rv X.55.5; Av. IX.10.9)

**Khaṇḍa X****Daśatī 4**

323. The swift-moving darkness of nescience with ten thousand dark elements stood in the depths of celestial ocean. By his might, the resplendent Supreme (the Sun, the source of enlightenment) catches him sporting in the water; He, the benevolent to man, smites His malicious bands.<sub>1</sub>  
(Cf. Rv VIII.96.13)

324. All the divine forces, so far your friends, forsake you, and in fear fly away from the snort of dark evil forces. O resplendent, let your friendship with the vital principles continue as ever and may you conquer all adverse forces.<sub>2</sub>  
(Cf. Rv VIII.96.7)

325. Even a young man, having manifold vigour to scatter the adversaries in battles, is besieged by old age. Behold the mighty miraculous power of supreme divine in such greatness. The one who has been alive yesterday, dies, and one who dies today is alive tomorrow.<sub>3</sub>  
(Cf. S. 1782; Rv X.55.5)

त्व॑ ह॒ त्यत्सप्त॑भ्यो जायमानोऽशत्रु॑भ्यो अभवः॑ शत्रु॑रिन्द्र ।  
 गू॒ढे द्यावा॑पृथि॒वी अन्व॑विन्दो वि॒भुमद्भ्यो॑ भुवने॑भ्यो रणं॑ धाः ॥४॥  
 मे॒दि॒नं त्वा वज्रि॑णं भृष्टि॑मन्तं पुरु॑धस्मानं वृष॑भ॒ स्थिर॑प्शुम् ।  
 करो॑ष्यस्तरे॒षीर्दु॒वस्यु॑रिन्द्र यु॒क्षं वृ॒त्रह॑णं गृ॒णीषे ॥५॥  
 प्र॒ वो म॑हे म॒हेवृ॑धे भर॑ध्वं प्रचे॑तसे प्र॒ सुम॑तिं कृ॒णुध्व॑म् ।  
 वि॒शः पूर्वाः॑ प्र॒ चर॑ चर्ष॑णिप्राः ॥६॥  
 शुन॑ ह॒वेम॑ म॒घवान॑मिन्द्रमस्मिन्भरे॑ नृ॒तमं॑ वाज॑सातो ।  
 शृ॒ण्वन्तमु॒ग्रभू॑तये॒ सम॑त्सु घ्नन्तं॑ वृ॒त्राणि॑ सञ्जि॑तं ध॒नानि॑ ॥७॥

326. Tvam̐ha tyatsaptabhyo jāyamāno-sātrubhyo abhavaḥ  
 śtrurindra.  
 Gūḍhe dyāvāpṛthivī anvavindo vibhumadbhyo  
 ranam dhāh.<sup>4</sup>  
 (Cf. Rv VIII.96.16; Av. XX.137.10)
327. Meḍim na tvā vajriṇam bhr̥ṣṭimantam purudhasmānam  
 vṛṣabhaṁ sthirapśum.  
 Karoṣyaryastaruṣīrduvasyurindra dyukṣam  
 vṛtrahanam gr̥ṇīṣe.<sup>5</sup>
328. Pra vo mahe mahe vṛdhe bharadhvam pracetase pra  
 sumatim kṛṇudhvam.  
 Viśaḥ pūrvāḥ pra cara carṣaṇiprah.<sup>6</sup>  
 (Cf. Ś. 1793; Rv VII.31.10; Av. XX.73.3)
329. Śunam huvema maghavānamindramasminbhare  
 nṛtamam vājasātau.  
 Śṛṇvantamugramūṭaye samatsu ghnanta vṛtrāṇi  
 sañjitam dhanāni.<sup>7</sup>  
 (Cf. Rv III.30.22; 31.22; 32.17; 34.11; 35.11; 36.11;  
 38.10; 39.9; 43.8; 48.5; 49.5; 50.5; X.89.18; 104.11;  
 Av. XX.11.11)

326. Then, at your birth, O resplendent, you were an enemy to those seven who never had a rival. You recover the heavens and earth when concealed in darkness. Then you give joy to the mighty worlds.<sup>4</sup>  
(Cf. Rv VIII.96.16)
327. O resplendent Lord, we count you as our friend, the maintainer of adamantine justice; you are quick in approach, strong of body, capable of overthrowing all adversaries, you always help people of righteous tribes in their conquests. I praise you in loudest voice, O Lord, the divine destroyer of the demon of ignorance and darkness.<sup>5</sup>
328. Pay homage to the great, the great giver, the all-wise. The fulfiller of the aspirations of men moves with them (in various forms).<sup>6</sup>  
(Cf. S. 1793; Rv VII.31.10)
329. We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth.<sup>7</sup>  
(Cf. Rv III.30.22; 31.22; 32.17; 34.11; 35.11; 36.11; 38.10; 39.9; 43.8; 48.5; 49.5; 50.5; X.89.18; 104.11)

उदु ब्रह्माण्यैरत श्रवस्येन्द्रं समर्ये महया वसिष्ठ ।  
 आ यो विश्वानि श्रवसा ततानोपश्रोता म ईवतो वचांसि ॥८॥  
 चक्रं यदस्याप्स्वा निषत्तमुतो तदस्मै मध्विषच्छयात् ।  
 पृथिव्यामतिषितं यदूधः पयो गोष्वदधा ओषधीषु ॥९॥

330. Udu brahmānyairata śravasyendram samarye mahayā vasiṣṭha.

Ā yo viśvāni śravasā tatānopaśrotā ma īvato vacāṁsi. (Cf. Rv VII 23.1; Av. XX.12.1)

331. Cakram Yadasyāpsvā niṣattamuto tadasmai madhviccacchadyāt.

Prthivyāmatisiṣitam yadūdhaḥ payo goṣvadadha oṣadhīṣu.9

(Cf. Rv X.73.9)

( ५ ) वज्रवी वृषाति

(१-१०) वृषार्चाया मस्या वृषातेः (१) वृषमाया कृत्स्नास्वीऽरिष्टनेमिः, (२) द्वितीयाया अतिष्ठतो नर्मः, (३) तृतीयाया देन्द्रो विमदः, (४) चतुर्थ्या गौतमो वामदेवः, (५) पञ्चम्याः सान्द्रावो नौमो वा मधिः, (६) षष्ठ्याः सौमित्रो वृत्सम्भो पाहृणो गोतमो वा, (७) सप्तम्या गायित्रो विश्वामित्रः, (८) अष्टम्या वैश्वामित्रो रेणुः, (९) नवम्या वैश्वती वमीः, (१०) दशम्याश्च पाहृणो गोतम कवचः । (१) वृषमाया-  
 स्तास्वीः सूर्यो वा, (२-६, ८) द्वितीयाद्विपञ्चानामष्टम्याभ्येन्द्रः, (७) सप्तम्या इन्द्रा-  
 र्पण्यौ, (९) नवम्या वयः, (१०) दशम्याश्च का सूर्यो वा इन्द्रो वा वैपताः ।

(१-२, ४-१०) वृषमाद्वितीयायोश्चतुर्थ्याद्विपञ्चानामष्ट विपुः, (३)

तृतीयायाश्च वज्रवी इन्द्रती ।

त्यम् शु वाजिनं देवजूतं सहोवानं तर्क्षारं रथानाम् ।

अरिष्टनेमिं पृतनाजमाशुं स्वस्तये तार्क्ष्यमिहा ह्रुवेम ॥१॥

## Khaṇḍa XI

### Daśati 5

332. Tyamūṣu vājinam devajūtam sahovānam tarutāram rathānām.

Ariṣṭanemim pṛtanājamāśuṁ svastaye tārksyamihā huvema.1

(Cf. Rv X.178.1; Av. VII.85.1)

330. The sages offer prayers to the resplendent Lord through love of glory. The celebrated sage adores Him in life conflicts. May He, who spreads out all the regions by His might, hear me, when I invoke Him through words for approach.<sup>8</sup>  
(Cf. Rv VII.23.1)

331. His thunderbolt works everywhere in the firmament, it subjugates the entire water to him; the water, which is let loose upon the earth, puts milk into cows and herbs.<sup>9</sup>  
(Cf. Rv X.73.9)

## **Khaṇḍa XI**

### **Deśati 5**

332. Let us explore and use for our welfare that *Potential Source* (the Sun) which is mighty, commissioned by Nature's forces, ever victorious, moving with a speed, beyond that of any chariot, having strong fellows, who is ever triumphant.<sup>1</sup>  
(Cf. Rv X.178.1)





333. At repeated worships, I invoke the resplendent Lord, the preserver, the rescuer, the brave and the one who is easily propitiated. The Lord is invoked by all. May He, the bounteous Lord, bestow prosperity on us.<sup>2</sup>  
(Cf. Ṛv VI.47.11)
334. We propitiate the Lord of resplendence, the wise possessor of adamantine will-power. He has ability to perform various actions by means of His superb energies. Shaking the trees of the earth with mighty and destroying the evil forces with his army equipped with vital powers, He mounts high showering riches.<sup>3</sup>  
(Cf. Ṛv X.23.1)
335. We praise the one who is destroyer of untruth by truth, the courageous, the inspirer, the great, the unbounded, the showerer of benefits, the wielder of the adamantine will power and who is the destroyer of the devil of ignorance, the bestower of food, the giver of wealth, bounteous and the possessor of treasures.<sup>4</sup>  
(Cf. Ṛv IV.17.8)
336. The person who hides himself crookedly and who seizes from us our wealth and offers it to others, who deems himself a giant or a hero, and yet boasts for his liberality, — O resplendent Lord, give us strength to fight against him and please help us to destroy him. May we be victorious with your assistance, O Supreme Lord.<sup>5</sup>

यं वृत्रेषु क्षितयं स्पर्द्धमाना यं युक्तेषु तुरयन्तो हवन्ते ।  
 यं शूरसातो यमपामुपज्मन्यं विप्रासो वाजयन्ते स इन्द्रः ॥६॥  
 इन्द्रापर्वता बृहता रथेन वामीरिष आ वहतः सुवीराः ।  
 वीतः हव्यान्यध्वरेषु देवा वद्ध्यां गीभिरिडया मदन्ता ॥७॥  
 इन्द्राय गिरौ अनिशितसर्गा अपः प्रैरयत्सगरस्य बुध्नात् ।  
 यो अक्षेणेव चक्रियौ शचीभिर्विष्वक्तस्तम्भं पृथिवीमुत द्याम् ॥८॥  
 आ त्वा सखायः सख्या ववृत्युस्तिरः पुरु चिदर्णवां जग्म्याः ।  
 पितुर्नपातमा दधीत वेधा असिन्क्षये प्रतरा दीद्यानः ॥९॥

337. Yam vṛtṛeṣu kṣitaya spardhamānā yam yuktteṣu  
 turyanto havante.  
 Yam śūrasātau yamapāmupajmanyam viprāso  
 vājayante sa indrah. 6

338. Indrāparvatā bṛhatā rathena vāmīriṣa ā vahatam  
 suvīrāḥ.  
 Vītamhavyānyadhvareṣu devā vardhethām  
 gīrbhiridayā madanta. 7  
 (Cf. Rv III.53.1)

339. Indrāya giro aniśitasargā apaḥ prairayatsagarasya  
 budhnāt.  
 Yo akṣeṇeva cakriyau śacībhirviṣvaktastambha  
 prthivīmuta dyām. 8  
 (Cf. Rv X.89.4)

340. Ā tvā sakhāyaḥ sakhyā vavṛtyustiraḥ purū cidarṇavām  
 jagamyāḥ.  
 Piturnapātamā dadhīta vedhā-sminkṣaye pratarām  
 dīdyānaḥ. 9  
 (Cf. Rv X.10.1; Av. XVIII.1.1)

337. He is our Lord, whom people invoke when they proceed to fight against their enemies or when they march forward in array of battle. He is our Lord whom poets or musicians offer their songs of glory. Our invocations are to Him whenever our heroes seize the property of their enemy, or when we march against our enemies on the sea; such is our resplendent Lord.<sup>6</sup>
338. May the Lord of sun and clouds bring here, in a spacious vehicle, delightful food, generative of good progeny. May you partake of the offerings presented at our sacred worship, and gratified by the sacrificial homage, be elevated by our praises.<sup>7</sup>  
(Cf. Rv III.53.1)
339. I will send forth praises to the resplendent Lord in unceasing flow, like waters from the depths of an ocean (or the firmament). He has fixed heaven and earth to His both sides like the wheels of a chariot fixed at the ends of an axle.<sup>8</sup>  
(Cf. Rv X.89.4)
340. (Girl-twin), I entreat my boy-friend to come near me as we have to make a long journey and go across the ocean; for this I wish to have a child, whose you would be the father, because this is the natural law that a man sows his seed in the soil of his mate.<sup>9</sup>  
(Cf. Rv X.10.1)

को अद्य युक्ते धुरि गा ऋतस्य शिमीवतो भामिनौ दुर्ह्णायून् ।  
आसन्नेषामप्सुवाहो मयौभून् एषां भृत्यामृणधत्स जीवांत ॥१०॥

॥ इति षतुर्थेऽध्यायेऽष्टमः प्रपाठकः ॥

341. Ko adya yunkte dhuri gā ṛtasya śimīvato bhāmīno  
durhṇāyūn.  
Āsanneṣāmapsuvāho mayobhūnya eṣām  
bhrtyamṛṇadhatsa jīvāt.<sup>10</sup>  
(Cf. Ṛv I.84.16; Av. XVIII.1.6)

Here ends Khaṇḍa XI of Adhyāya IV and also ends  
Daśati 5 of Prapāṭhaka IV and its Ardha I.

( १ ) पद्ये दशतिः

(१-१०) दशार्थाया भक्त्या दशतिः (१) प्रथमाया ऋचो वैश्वामिनो मयुच्छन्दाः, (२) द्वितीयाया मापुच्छन्दाः  
जेता, (३, ६) तृतीयापद्यो राहण्यो गोतमः, (४) षतुर्थ्या भौमोऽग्निः, (५, ८-९) पञ्चम्याहमी-  
नमनीनामाङ्गिरस्तस्मिन्, (७) सप्तम्याः काण्यो नीपातिभिः, (१०) दशम्याश्च शरैस्तपः  
शंयुर्कथयः । (१-५, ७-१०) प्रथमादिषड्भानां सप्तम्यादिषट्पद्याब्जेन्द्रः, (१) षष्ठ्याभेन्द्र-

सूर्यो देवते । अनुष्टुप् छन्दः ॥

गायन्ति त्वा गायत्रिणो र्चन्त्यर्कमर्किणः । ब्रह्माणस्त्वा शतक्रत उद्व॑शमिव येमिरे ॥१॥  
इन्द्रं वि॑श्वा अवी॒वृध॑न्तसमु॒द्रव्य॑चसं गिरः ।  
रथी॑तम॒ रथी॑नां वा॒जाना॑ स॒त्पति॑ पतिम् ॥२॥

## PRAPĀṬHAKA IV: ARDHA II

### Khaṇḍa XII

#### Daśati 6

342. Gāyanti tvā gāyatriṇo rcantyarkamarkīṇah.  
Brahmāṇastvā śatakrata udvamsamiva yemire.<sup>1</sup>  
(Cf. S. 1344; Ṛv I.10.1)

343. Indram viśvā avīvṛdhantsamudravvyacasam girah.  
Rathītamamrathīnām vājānām satpatim patim.<sup>2</sup>  
(Cf. S. 827; Ṛv I.11.1; Yv. XII.56; XV.61; XVII.61)

341. Who yokes today unto the pole of eternal law the vigorous and radiant horses (sense-organs), whose fury is unbearable and in whose mouths are heart-piercing and bliss-bestowing arrows? Long shall he live who honours their services, and feeds them well.<sup>10</sup>  
(Cf. Rv I.84.16)

Here ends Khaṇḍa XI of Adhyāya IV and also ends Daśati 5 of Prapāṭhaka IV and its Ardha I.

## PRAPĀṬHAKA IV: ARDHA II

### Khaṇḍa XII

#### Daśati 6

342. The embodiment of total selfless actions, the chanters of the Gāman hymns extol you with songs; the reciters of the Rk with prayers, the priests of the Yajus with their prose and thereby, elevate the honour of their family and descendants.<sup>1</sup>  
(Cf. S. 1344; Rv I.X.1)
343. All your praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous.<sup>2</sup>  
(Cf. S. 827; Rv I.11.1)

इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम् ।  
 शुक्रस्य त्वाम्यक्षरन्धारा ऋतस्य सादने ॥३॥  
 यदिन्द्र चित्र म इह नास्ति त्वादातमद्रिवः ।  
 राधस्तन्नो विदद्वस उभयाहस्त्या भर ॥४॥  
 श्रुधी हवं तिरम्या इन्द्र यस्त्वा सपयति ।  
 सुवीर्यस्य गोमतो रायस्पूधि महाँ असि ॥५॥  
 असावि सोम इन्द्र ते शविष्ठ घृष्णावा गहि ।  
 आ त्वा पृणक्तिवन्द्रियँ रजः सूर्यो न रश्मिभिः ॥६॥  
 एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम् ।  
 दिवो अमुष्य शासतो दिवं यय दिवावसो ॥७॥

344. Imamindra sutam piba jyeṣṭhamamartye madam.  
 Śukrasya tvābhyakṣarandhārā ṛtasya sādane.<sup>3</sup>  
 (Cf. S. 949; Rv I.84.4)
345. Yadindra citra maiha nāsti tvādātāmadrivah.  
 Rādhastanno vidadvasa ubhayā hastyā — bhara.<sup>4</sup>  
 (Cf. S. 1172; Rv V.39.1)
346. Śrudhī havam tiraścyā indra yastvā saparyati.  
 Suvīryasya gomato rāyaspūrdhi mahānasi.<sup>5</sup>  
 (Cf. S. 883; Rv VIII.95.4)
347. Asāvi soma indra te śaviṣṭha dhr̥ṣnavā gahi.  
 Ā tvā pṛṇaktvīndriyam rajah sūryo na rasmibhiḥ.<sup>6</sup>  
 (Cf. S. 1028; Rv I.84.1)
348. Endra yāhi haribhirupa kaṇvasya suṣṭutim.  
 Divo amusya śāsato divam yaya divāvaso.<sup>7</sup>  
 (Cf. S. 1087; Rv VIII.34.1)

344. O resplendent Self, please accept these immortal, exhilarating devotional expressions. The streams of this stimulating elixir have been flowing for you here at the sacred place of holy worship.<sup>3</sup>  
(Cf. S. 949; Rv I.84.4)
345. O wondrous resplendent Lord, wielder of adamantine justice, master of precious treasures; what wealth is meant to be showered on us, that bounty, may you, filling both your hands, bring to us.<sup>4</sup>  
(Cf. S. 1172; Rv V.39.1)
346. O Lord resplendence, listen to the prayer of the one who faithfully serves you and please satisfy him with wealth of kins and valiant off-spring. You are really magnanimous.<sup>5</sup>  
(Cf. S. 883; Rv VIII.95.4)
347. Come, O strong and courageous resplendent Self, spiritual elixir has been pressed out for you. May you be filled with spiritual vigour as the sun fills the sky with its rays.<sup>6</sup>  
(Cf. S. 1028; Rv I.84.1)
348. Come, O resplendent, with your quick measures to receive the praise of wise devotees. O Lord, radiant while glorified, may you controlling the yonder celestial space return to your region.<sup>7</sup>  
(Cf. S. 1807; Rv VIII.34.1)



आ त्वा गिरो रथीरिवास्थुः सुतेषु गिर्वणः ।  
 अभि त्वा समनृषते गावो वत्स न धेनवः ॥८॥  
 एतो न्विन्द्र५ स्तवाम शुद्ध५ शुद्धेन साम्ना ।  
 शुद्धैस्त्वैर्वावृध्वा५स५ शुद्धैरादीर्वाग्ममत्तु ॥९॥  
 यो रयि वो रयिन्तमो यो द्युर्मैद्युर्भवत्तमः ।  
 सोमः सुतः स इन्द्र तेस्ति स्वधापते मदः ॥१०॥

349. Ā tvā giro rathīrivāsthuh suteṣu girvaṇaḥ.  
 Abhi tvā samanṛṣata gāvo vatsam na dhenavaḥ.<sup>8</sup>  
 (Cf. Rv VIII.95.1)
350. Etonvindram snadhāma śuddham śuddhena sāmṇā.  
 Śuddhairukthairvāvṛdhavāṁ sam śuddhairāśīrvān-  
 mamattu.<sup>9</sup>  
 (Cf. S. 1402; Rv VIII.95.7)
351. Yo rayim vo rayintamo yo dyudmairdyumnavattamaḥ.  
 Somaḥ sutah sa indra te-sti svadhāpate madaḥ.<sup>10</sup>  
 (Cf. Rv VI.44.1)

Here ends Khaṇḍa XII of Adhyāya III, also ends  
 Adhyāya III and ends Daśati 6 of Prapāṭhaka IV.

349. O resplendent Lord, worthy of praise, when the loving devotion is expressed, our songs hasten to you as a charioteer to his goal; they low towards you as mother-kine towards their calves.<sup>8</sup>  
(Cf. Rv VIII.95.1)
350. Come now and let us glorify pure Lord resplendent with fresh SAMAN hymns. Let the correctly recited hymns mixed with devotional love, gladden Him and magnify His glory.<sup>9</sup>  
(Cf. S. 1402; Rv VIII.95.7)
351. O opulent Lord, here is an elixir, abounding in riches and most splendrous in glory. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration.<sup>10</sup>  
(Cf. Rv VI.44.1)

Here ends Khaṇḍa XII of Adhyāya III, and also ends Adhyāya III, and Daśati 6 of Prāpathaka IV.

( ७ ) तस्यै दशतिः

- (१-८) सप्तम्या अस्या दशतिः (१) प्रथमाया कपो बार्हस्पत्यो मरदावा, (२) द्वितीयाया माङ्गिरसः शक्रपूतः, (३) तृतीयाया माङ्गिरसः प्रियमेघः, (४) चतुर्थ्याः कृष्णः प्रगायः, (५) पञ्चम्या माघेयः शपावाशः, (६) षष्ठ्या बार्हस्पत्यः शंयुः, (७) सप्तम्या गौतमो बामदेवः, (८) अष्टम्याश्च माधुच्छन्दसो जेता कश्यपः । (१-४, ६, ८) प्रथमादिचतसृणां षष्ठ्यष्टम्योश्चेन्द्रः, (५) पञ्चम्या मरुतः, (७) सप्तम्याश्च दधिक्निर्देवताः । अतुष्टुश्च छन्दः ॥

प्रत्यस्मै पिपीपते विश्वानि विदुषे भर । अरुद्धमाय जग्मयेपश्चादध्वने नरः ॥१॥

आ नो वयोवयःशयं महान्तं गह्वरेष्ठां महान्तं पूर्वनेष्ठां ।

उग्रं वचो अपावधीः ॥२॥

आ त्वा रथं यथोतये सुम्नाय वर्तयामसि ।

तुविकूर्मिमृतीषहमिन्द्रं शविष्ठं सत्पतिम् ॥३॥

स पूर्व्यो महोनां वेनः क्रतुभिरानजे ।

यस्य द्वारा मनुः पिता देवेषु धिये आनजे ॥४॥

### Adhyāya IV

#### Khanda I

#### Daśati 7

352. Pratyasmai pipivate viśvāni viduṣe bhara.  
Araṅgamāya jagmaye-paścādadhvane naraḥ.1  
(Cf. S. 1440; Rv VI.42.1)

353. Ā no vayo vayah śayam mahāntam gahvareṣṭhām  
mahāntam pūrvineṣṭhām.  
Ugram vaco apāvadhiḥ.2

354. Ā tvā ratham yathotaye sumnāya vartayāmasi.  
Tuvikūrmimṛtiṣahamindramśaviṣṭha satpatim.3  
(Cf. S. 1771; Rv VIII.68.1)

355. Sa pūrvyo mahonām venah kratubhirānaje.  
Yasya dvārā manuḥ pitā deveṣu dhiya ānaje.4  
(Cf. Rv VIII.63.1)

## Adhyāya IV

### Khaṇḍa I

#### Daśati 7

352. May you offer the homage to Him who is anxious to relish it; who knows all things, whose movements are all sufficient and who goes readily to help sacred selfless works. He is always a true leader, never a follower.<sub>1</sub>  
(Cf. S. 1440; Rv VI.42.1)
353. O resplendent Lord; may you completely drive away the clouds of ignorance which have been lying deep into the cavity of our hearts from the very beginning. May you put to silence the harsh words of these wicked (persons).<sub>2</sub>
354. O most powerful, resplendent Lord, protector of the virtuous, we bring you here as if in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds.<sub>3</sub>  
(Cf. S. 1771; Rv VIII.68.1)
355. He (the resplendent Lord) is most ancient, charming and hence beloved of all and is equipped with mighty powers. It is He at whose doors, the father of the family, the house-holder, makes his prayers effective and is honoured by Nature's bounties.<sub>4</sub>  
(Cf. Rv VIII.63.1)

यदी॑ वह॑न्त्याश॒वो भ्राज॑माना रथे॒ष्व्वा ।  
 पिब॑न्तो मदि॒रं मधु॑ तत्र श्र॒वाँसि॑ कृ॒ष्वते ॥५॥  
 त्यमु॑ वो अ॒प्रह॑णं गृ॒णीषे॑ श॒वस॑स्पतिम् ।  
 इन्द्रो॑ वि॒श्वासा॑हं नर॑ँ श॒चिष्ठं॑ वि॒श्वेद॑सम् ॥६॥  
 दधि॑क्राव॒णो अ॒कारि॑षं जि॒ष्णोर॑श्वस्य वा॒जिनः॑ ।  
 सुर॑भि नो मु॒खा कर॑त्प्र न आयु॑ँषि ता॒रिषत् ॥७॥  
 पुरा॑ भिन्दु॒र्युवा॑ क॒विर॑मि॒तौजा॑ अजायत ।  
 इन्द्रो॑ वि॒श्वस्य॑ कर्म॒णो ध॑र्ता वज्री॑ पुरु॒ष्टुतः॑ ॥८॥

356. *Yadī vahattyaśavo bhrājamānā rathesvā.  
 Pibanto madiram madhu tatra śravāṁsi kṛṇvate.*  
 (Cf. Rv V.61.11)
357. *Tyamu vo aprahaṇam grṇīṣe śavasaspatim.  
 Indram viśvāsāham naraṁ śaciṣṭham viśvavedasam.*  
 (Cf. Rv VI.44.4)
358. *Dadhikrāvṇo akāriṣam jiṣṇoraśvasya vājinah.  
 Surabhi no mukhā karatpra na āyūṁṣi tārisat.*  
 (Cf. Rv IV.39.6; Yv. XXIII.32; Av. XX.137.3)
359. *Purām bhinduryuvā kaviramitaujā ajāyata.  
 Indro viśvasya karmano dhartā vajrī puruṣṭutah.*  
 (Cf. S. 1250; Rv I.11.4)

356. (O resplendent Lord), at the occasion when cloud-bearing winds in the chariot carry to you offerings, they enjoy the exhilarating sweet divine elixir, and produce crops and food by their rains (for all of us).<sup>5</sup>  
(Cf. Ṛv V.61.11)
357. For you I glorify that Lord, who never harms anyone, who is the Lord of strength, the all-subduing, the leader of ceremonies, the most splendid and the beholder of the universe.<sup>6</sup>  
(Cf. Ṛv VI.44.4)
358. I glorify the spacecraft which is rapid like victorious steed. May he give to our forces the fragrance of fame and longevity to our life.<sup>7</sup>  
(Cf. Ṛv IV.39.6)
359. The resplendent God, composer and dispenser of creation, is ever-young, ever-wise, ever-sustaining of all pious acts, and dispeller of evils. May we all obey Him and pay homage to His magnanimity.<sup>8</sup>  
(Cf. S. 1250; Ṛv I.11.4)

( ८ ) गृहमी दशतिः

(१-१०) दशार्चाया भस्या दशतिः (१, ३, ५) प्रथमातृतीयापञ्चमीनाष्टयामाहिरसः विषयेभः, (२) द्वितीयाया मापीभः कवयः कानयपे किलण्डिन्वाधस्तारसो वा, (४) चतुर्थ्या वैश्वामित्रो मधुच्छन्दाः, (६) षष्ठ्या भार्गस्तयो नरद्वाराः, (७) सप्तम्या मौमोऽग्निः, (८) अष्टम्याः काण्वः प्रस्कण्वः, (९) नवम्या आन्यसितः, (१०)

दशम्याध्वस्तोमो वत्सस्य कुत्स क्रपयः । (१-४, ७) प्रथमादिचतसृणां सप्तम्याध्वेन्द्रः, (५) पञ्चम्या

इन्द्रो वैश्वानरो वा, (६) षष्ठ्या अग्निः, (८) अष्टम्या उषाः, (९) नवम्या विभो देवाः,

(१०) दशम्याध्व क्रत्वात्मनी विभो देवा वा देवताः । अनुष्टुप् छन्दः ॥

प्रप्र वस्त्रिण्डुममिपं वन्दद्द्वीरायेन्दवे । धिया वो मेधसातये पुरन्ध्या विवांसति ॥१॥

कश्यपस्य स्वविदो यावाहुः सयुजाविति । ययोर्विश्वमपि व्रतं यज्ञं धीरा निचाय्य ॥२॥

अर्चेत प्राचेता नरः प्रियमेधासो अर्चेत । अर्चेन्तु पुत्रका उत पुरमिष्वर्चत ॥३॥

उक्थमिन्द्राय शस्यं वर्धनं पुरुनिःपिधे । शक्रो यथा सुतेषु नो रारणत्सख्येषु च ॥४॥

विश्वानरस्य वस्पतिमनानतस्य शवसः । एवैश्च चर्षणीनामूती हुवे रथानाम् ॥५॥

## Khaṇḍa II

### Daśati 8

360. *Prapra vasriṣṭubhamiṣam vandadvīrāyendave.*

*Dhiyā vo medhasātaye purandhyā vivāsaṭi.*<sub>1</sub>

(Cf. *Ṛv* VIII.69.1)

361. *Kaśyapasya svarvido yāvāhuḥ sayujāviti.*

*Yayorviśvamapi vratam yajñam dhīrā nicāyya.*<sub>2</sub>

362. *Arcatā prārcatā naraḥ priyamedhāso arcata.*

*Arcantu putrakā uta puramid dhr̥ṣṇvarcata.*<sub>3</sub>

(Cf. *Ṛv* VIII.69.8; *Av.* XX.92.5)

363. *Ukthamindrāya śaṁsyam vardhanam puruniḥsidhe.*

*Śakro yathā suteṣu no rāraṇatsakhyeṣu ca.*<sub>4</sub>

(Cf. *Ṛv* I.10.5)

364. *Viśvānarasya vaspatimanānatasya śavasah.*

*Evaicca carṣaṇīnāmūti huve rathānām.*<sub>5</sub>

(Cf. *Ṛv* VIII.68.4)

**Khaṇḍa II****Daśati 8**

360. May you present your sacrificial homage with the two-fold or a three-fold song of praise to the bliss-giver Lord, the gladdener of brave men. May He come to bless you in your sacred works with divine wisdom and with plentifulness.<sup>1</sup>  
(Cf. Ṛv VIII.69.1)
361. We have been told by the enlightened persons that the Omniscient resplendent Lord is a personified pair of kinetic and potential energies. Through these two bounties, all the functions of the world are accomplished and the law and order maintained.<sup>2</sup>
362. O pious devotees, may you glorify the resplendent Lord and sing songs of his praise; may your children also sing laudations. He verily fulfils all human aspirations.<sup>3</sup>  
(Cf. Ṛv VIII.69.8)
363. Let us sing such divine hymns as reveal and extol the one and the only powerful God who can guide our children and friends and also be the repeller of our foes.<sup>4</sup>  
(Cf. Ṛv I.10.5)
364. I invoke the (resplendent Lord) or that mighty one who subdues all enemies and bows to none, and who rules over all mankind. He is followed by His men (the soldiers) and surrounded with chariots well-protected.<sup>5</sup>  
(Cf. Ṛv VIII.68.4)



स॑ घा॒ यस्ते॑ दि॒वो नरो॑ धि॒या म॑र्त्तस्य॒ श॑म॒तः ।  
 ऊ॒तो स॑ बृ॒हतो॑ दि॒वो द्विषो॑ अ॒हो न॑ तरति ॥६॥  
 वि॒भोष्टे॑ इन्द्र॒ राध॑सो वि॒भ्वी रा॑तिः श॒तक्र॑तो ।  
 अथा॑ नो वि॒श्वच॑र्षणे द्यु॒न्नम॑ सु॒दत्र॑ म॒हय ॥७॥  
 वय॑श्चित्ते प॒तत्रि॑णौ द्वि॒पाक्ष॑तु॒ष्पाद॑र्जुनि ।  
 उषः॑ प्रा॒रन्न॑तु॒रनु॑ दि॒वो अन्ते॑भ्यस्परि ॥८॥  
 अमी॑ ये दे॒वा स्थ॑न म॒ध्य आ॑ रोच॒ने दि॒वः ।  
 क॒द्व ऋ॑तं कद॒मृतं॑ का प्र॒त्ना व॑ आ॒हुतिः॑ ॥९॥  
 ऋच॑म॒ साम॑ यजामहे॒ याभ्यां॑ क॒र्मणि॑ कृ॒ष्यते॑ ।  
 वि॒ ते स॑द॒सि र॑ज॒न्नो यज्ञं॑ दे॒वेषु॑ वक्षतः ॥१०॥

365. Sa ghā yaste divo naro dhiyā martasya śabhataḥ.

Ūtī sa bṛhato divo dviṣo aṁho na tarati.<sup>6</sup>

(Cf. Rv VI.2.4)

366. Vibhoṣṭa indra rādhaso vibhvī rātīḥ śatakrato.

Athā no viśvacarṣaṇe dyumnā sudatra maṁhaya.<sup>7</sup>

(Cf. Rv V.38.1)

367. Vayaścitte patatrīṇo dvipāccatuṣpādarjuni.

Uṣaḥ prārannṛtūm ranu divo antebhyaspari.<sup>8</sup>

(Cf. Rv I.49.3)

368. Amī ye devā sthāna madhya ā rocane divaḥ.

Kadva ṛtam kadamṛtam kā pratnā va āhutiḥ.<sup>9</sup>

(Cf. Rv I.105.5)

369. Rcanā sāma yajāmahe yābhyām karmāṇi kṛṇvate.

Vi te sadasi rājaso yajñam devesu vakṣataḥ.<sup>10</sup>

(Cf. Av. VII.54.1)

365. May the mortal who propitiates the benefactor and the bountiful Lord with intelligent actions, with the assistance of divine resplendent powers emerge out safe through the channels of enmity and sin.<sup>6</sup>  
(Cf. Rv VI.2.4)
366. O resplendent Lord, performer of hundreds of benevolent deeds, liberal is your munificence and extensive your bounty. So, O observer of all, and benevolent guardian, may you grant us opulence by your grace and glory.<sup>7</sup>  
(Cf. Rv V.38.1)
367. O bright dawn, on your coming, all quadrupeds and bipeds are awakened, and winged birds flock around from all the boundaries of space to greet you.<sup>8</sup>  
(Cf. Rv I.49.3)
368. O divine powers, you are present in the three-dimensional space of universe, glowing with splendour. Where is your eternal law applicable and where does it fail? Where is my ancient devotional offering to you? May I know, O earth and heaven?<sup>9</sup>  
(Cf. Rv I.105.5)
369. We invoke our Lord by chanting hymns and songs of praises and thereby celebrate our holy rites and in the company of our devotees, we organise our projects of public benevolence.<sup>10</sup>  
(Cf. Av. VII.54.1)

( ९ ) नवमी दशति.

- {१-११} एकदशर्चाया मस्या दशते: (१) प्रथमाया ऋचः काशवपो रेभः, (२) द्वितीयायाः शीरीषः सुवेदाः.  
 (३) तृतीयायाः शैवावरुणो वसिष्ठः, (४, ७, ८) चतुर्थीसप्तम्यष्टमीनामाङ्गिरसः सन्धः, (५) पञ्चम्या गाविनो विश्वामित्रः, (६) षष्ठ्या आङ्गिरस कृष्णः, (९) नवम्या बार्हस्पत्यो भगद्वाजः. (१०) दशम्या यौवनानो आन्वाता, (११) एकदश्याआङ्गिरसः कुत्स इत्यप । (१-८, १०) प्रथमाष्टवर्चा दशम्याभेन्द्रः, (९) नवम्या यावाष्टुषवी वष्णो वर, (११) एकदश्याश्च मरुत्वानिन्द्रो देवताः । (१) प्रथमाया अतिशयती, (२-११) द्वितीयादिदशानाञ्च जगती छन्दसी ॥

विश्वाः पृतना अभिभूतरं नरः सजुस्ततक्षुरिन्द्रं जजनुश्च राजसे ।  
 ऋत्वे वरे स्थेमन्यासुरीषुतोग्रमोजिष्ठं तरसं तरस्विनम् ॥१॥  
 श्रुते दधामि प्रथमाय मन्यवेहन्यदस्युं नर्यं विवेरपः ।  
 उभे यत्वा रोदसी धावतामनु भ्यसात्ते शुष्मात्पृथिवीं चिदद्विवः ॥२॥  
 समेत विश्वा ओजसा पतिं दिवो य एक इद्भूरतिथिर्जनानाम् ।  
 स पूज्यो नूतनमाजिगीषं तं वत्तेनीरनु वावृत एक इत् ॥३॥

### Khanda III

#### Daśati 9

370. Viśvāḥ pṛtanā abhibhūtaram naraḥ sajūstataksurindram  
 jajanuśca rājase.

Ṛtve vare sthemanyāmurīmutogramojiṣṭham tarasa  
 tarasvinam.₁

(Cf. S. 930; Rv VIII.97.10; Av. XX.54.1)

371. Śratte dadhāmi prathamāya manyave-hanyaddasyum  
 naryam viverapaḥ.

Ubhe yatvā rodasī dhāvatāmanu bhyasāte  
 śusmātpṛthivī cidadrivanh.₂

(Cf. Rv X.147.1)

372. Sameta viśvā ojasā patim divo ya eka idbhū  
 ratithirjanānām.

Sa pūjyvo nūtanamājigīṣam tam vartanīranu vāvṛta eka  
 it.₃

(Cf. Av. VII.21.1)

**Khaṇḍa III****Daśati 9**

370. The assembled priests have roused the resplendent, the leader, the conqueror in all battles. They urge Him (through their hymns) to shine. He is the mightiest in his acts, the destroyer of evil spirits, the terrible, the most powerful, stalwart and furious.<sup>1</sup>  
(Cf. S. 930; Rv VIII.97.10)
371. O resplendent wielder of punitive justice, I trust in your first wrathful action, thereby, you destroy the evil and undertake the work that serves the interests of man, when both heaven and earth surrender to you; verily, the firmament trembles at your supreme force.<sup>2</sup>  
(Cf. Rv X.147.1)
372. May all of you come and join with us in praising that Lord who on account of His strength is the lord of celestial region and who alone is honoured by everyone as if He is the chief guest. He verily blesses all the new projects of public service and He is in truth, the only one (as our reliance).<sup>3</sup>  
(Cf. Av. VII.21.1)

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो ।  
 न हि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति तद्धय नो वचः ॥५॥  
 चर्षणीधृतं मघवानमुक्थ्यामिन्द्रं गिरो बृहतीरभ्यनुषत ।  
 वावृधानं पुरुहूतं सुवृक्तिभिरमत्यं जरमाणं दिवेदिवे ॥६॥  
 अच्छा व इन्द्र मतयः स्वयुवः सप्रोचीर्विश्वा उशतीरनुषत ।  
 परि ष्वजन्त जनयो यथा पतिं मयं न शुन्यु मघवानमूतये ॥६॥  
 अभि त्वं मेघं पुरुहूतमृग्मियमिन्द्रं गीर्भिर्मदता वस्वो अर्णवम् ।  
 यस्य धावो न विचरन्ति मानुषं भुजे मंहिष्ठमभि विप्रमर्चत ॥७॥

373. Ime ta indra te vayam puruṣṭuta ye tvārabhya carāmasi prabhūvaso.

Na hi tvadanyo girvaṇo girāḥ saghatkṣoṇīriva prati taddharya no vacaḥ.<sup>4</sup>

(Cf. Rv I.57.4; Av. XX.15.4)

374. Carṣuṇīdhṛtam maghavānamukthyā mindram giro brhatīrabhyanūṣata.

Vāvrdhānam puruhūtam suvr̥ktibhiramartyam jaramānam divedive.<sup>5</sup>

(Cf. Rv III.51.1)

375. Acchā va indram matayaḥ svaryuvaḥ sadhrīcīrviśvā uśatīranūṣata.

Pari śvajanta janayo yathā patim maryam na śundhyum maghavānamūtaye.<sup>6</sup>

(Cf. Rv X.43.1; Av. XX.17.1)

376. Abhi tyam meṣam puruhūtamrgmiyamindram gīrbhirmadatā vasvo arṇavam.

Yasya dyāvo na vicaranti mānuṣam bhuje mamhiṣṭhamabhi vipramarcat.<sup>7</sup>

(Cf. Rv I.51.1)

373. Much praised and most opulent soul, we, the sense-organs belong to you; we glorify you alone. Accept our offerings. None other than you is entitled to receive our devotion. May you love and cherish our prayers as the mother-earth cherishes its creatures.<sup>4</sup>  
(Cf. Rv I.57.4)
374. Let abundant praises celebrate our resplendent Lord, the sustainer of mankind, the possessor of opulence, the adorable, increasingly prosperous, invoked by all, the immortal, who is daily to be propitiated with sacred hymns.<sup>5</sup>  
(Cf. Rv III.51.1)
375. May the poems of praises, heavenly blissful, short and sweet, glorify the resplendent Lord and embrace the devotee just as women embrace men, their husbands free from defect, for the sake of protection.<sup>6</sup>  
(Cf. Rv X.43.1)
376. Glorify that mighty, adorable, resplendent God, who is an ocean of wisdom and is adored by all, whose virtuous and benevolent deeds spread like the rays of the sun for the benefit of mankind. May we invoke Him to attain priceless treasures of true wisdom.<sup>7</sup>  
(Cf. Rv I.51.1)

त्व॑ सु॒ मे॒षं मह॑या स्व॒र्विद॑ शतं॒ यस्य सु॒भुवः सा॒कमी॑रते ।  
 अत्यं॑ न वाज॑ हवनस्यद॑ रथमेन्द्रं॑ ववृ॒त्यामव॑से सुवृ॒क्तिभिः॑ ॥८॥  
 धृत॑वती भुव॒नानाम॑भि॒श्रियोर्वी॑ पृथ्वी॑ मधु॒दुधे सु॑पे॒शसा ।  
 द्यावा॑पृथि॒वी वरु॑णस्य ध॒मेणा विष्क॑भिते अ॒जरे भूरि॑रेतसा ॥९॥  
 उ॒भे यदिन्द्र॑ रोदसी आप॒प्राथो॑पा इव । महान्तं॑ त्वा मही॒ना स॑म्राजं च॒र्षणी॑नाम् ।  
 दे॒वी जनि॑त्र्यजीजनद्भ॒द्रा जनि॑त्र्यजीजनत् ॥१०॥  
 प्र म॑न्दिनं पि॒तुम॑दर्चता व॒चो यः कृ॑ष्णग॒र्भा निर॑हन्ति॒जिश्वा॑न ।  
 अव॑स्यवो वृष॑णं वज्र॑दक्षिणं म॒रुत्व॑न्त॑ स॒ख्याय हु॑वेमहि ॥११॥

377. Tyamsu meṣam mahayā svarvidam śatam yasya subhuvah sākamirate.

Atyam na vājam havanasyadam rathamindram vavṛtyā mavase suvṛktibhiḥ.<sup>8</sup>

(Cf. Rv I.52.1)

378. Gṛtavatī bhuvanānāmabhiśriyorvī pṛthvī madhudughe supeśasā.

Dyāvāpṛthivī varuṇasya dharmanā viṣkabhite ajare bhūiretasā.<sup>9</sup>

(Cf. Rv VI.70.1; Yv. XXXIV.45)

379. Ubhe yadindra rodasī āpaprāthosā iva.

Mahāntam tvā mahīnām samrājam carṣaṇīnām.

Devī janitryajījanadbhrā janitryajījanat.<sup>10</sup>

(Cf. S. 1090; Rv X.134.1)

380. Pra mandine pitumadarcatā vaco yah kṛṣṇagarbhā nirahannrjīśvanā.

Avasyavo vṛṣaṇam vajradakṣiṇam marutvantam sakhyāya huvemahi.<sup>11</sup>

(Cf. Rv I.101.1)

377. Glorify the divine soul, the bestower of heavenly bliss, whom hundreds of devotees invoke all at once with the chant of sacred hymns I implore Him with excellent hymns to rush to me and grace the shrine of my sacred worship with His presence and protect me.<sup>8</sup>  
(Cf. Rv I.52.1)
378. O radiant heaven and earth, the assylum of created beings, you are spacious manifold, water-yielding and lovely. By the decree of the venerable Lord, both of you stand parted, each from each. You are undecaying and rich in creative elements.<sup>9</sup>  
(Cf. Rv VI.70.1)
379. O sun, the Lord of resplendence, you fill both heaven and earth (with light) like the dawn — the divine progenitress has given birth to you, the mightiest of the mighty bounties, the sovereign in the group of men. The Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life.<sup>10</sup>  
(Cf. S. 1090; Rv X.134.1)
380. Adore Him with offerings, and devotional songs, — Him, who is blissful, who straight away destroys the strong-holds of evil, hidden in dark caves of ignorance. Desirous of protection, we invoke Him to become our friend — Him, who is showerer of benefits, and who, associated with vital principles, holds punitive justice in his right hand.<sup>11</sup>  
(Cf. Rv I.101.1)



( १० ) दशमी वृत्तिः

(१-१०) दशवाण्या अस्या दशतिः (१) प्रथमाया कृचः काण्वो नादः, (२-३) द्वितीयाकृतिषयोः काण्वादनी  
गोपुतयथसूक्तिर्गो, (४) चतुर्थ्याः काण्वः पर्वतः, (५-७, १०) पञ्चम्यादितृषस्य दशम्याश्च वैषथो  
न्यथमना, (८) अष्टम्या भाङ्गितसो रुमेचः, (९) नवम्याश्च राष्ट्रगणो गोतमः कृचयः ।

इन्द्रो देवता । उष्णिक् छन्दः ॥

इन्द्र सुतेषु सोमेषु कर्तुं पुनीष उक्थ्यम् । विदे वृधस्य दक्षस्य महा५ हि षः ॥१॥  
तसु अभि प्र गायत पुरुहृतं पुरुष्टुतम् । इन्द्रं गीर्भिस्तविषमा विवासत ॥२॥  
तं ते मदं गृणीमसि वृषणं पृक्षु सासहिम् । उ लोककृन्नुमद्रिवो हरिश्चियम् ॥३॥  
यत्सोममिन्द्र विष्णवि यद्वा घ त्रित आप्त्यै । यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥४॥  
एदु मधोमदिन्तरं५ सिन्धोर्ध्वयो अन्धसः । एवा हि वीर स्तवते सदावृधः ॥५॥

## Khaṇḍa IV

### Daśati 10

381. Indram suteṣu someṣum kratum punīṣa ukthyam.  
Vide vṛdhasya dakṣasya mahān hi ṣaḥ.1  
(Cf. S. 746; Ṛv VIII.13.1)

382. Tamu abhi pra gāyata puruhūtam puruṣtutam.  
Indram-gīrbhistaviṣamā vivāsata.2  
(Cf. Ṛv VIII.15.1; Av. XX.61.4; 62.8)

383. Tam te madam grṇīmasi vṛshnam prkṣu sāsaḥim.  
U lokakṛtnumadrivo hariśriyam.3  
(Cf. S. 880; Ṛv VIII.15.4; Av. XX.61.1)

384. Yatsomamindra viṣnavi yadvā gha trita āptye.  
Yadva marutsu māndase samindubhiḥ.4  
(Cf. Ṛv VIII.12.16; Av. XX.111.1)

385. Edu madhormadintaram siñcādhvayo andhasaḥ.  
Evā hi vīrastavate sadāvṛdhah.5  
(Cf. S. 1484; Ṛv VIII.24.16; Av. XX.64.4)

**Khaṇḍa IV****Daśati 10**

381. As the elixir of divine love flows, the Lord of resplendence sanctifies the actions and words of the devotee for the gain of his strength, for He is great.<sup>1</sup>  
(Cf. S. 746; Rv VIII.13.1)
382. May you adore Him, who is invoked and lauded by all. May you invite the powerful Lord by your songs or praise.<sup>2</sup>  
(Cf. Rv VIII.15.1)
383. We celebrate your blissful strength, O wielder of the adamantine will-power, the showerer of benefits, the conquerer in battle, the creator of the world, and the beautifier of the universe.<sup>3</sup>  
(Cf. S. 880; Rv VIII.15.4)
384. If, O Lord of resplendence, you are pleased to cherish the divine elixir along with the sun or with the waters of three regions or the water-bearing clouds, may you rejoice in this elixir of ours in oozing drops.<sup>4</sup>  
(Cf. Rv VIII.12.16)
385. O performers of sacred works, may you offer exhilarating sweet beverage of devotion to the brave Lord alone, to Him and none else; He alone provides prosperity to all of us.<sup>5</sup>  
(Cf. S. 1684; Rv VIII.24.16)

ए॒न्दुमिन्द्रा॑य सिञ्च॑त पि॒बति॑ सोम्य॑ मधु॑ । प्र राधा॑सि चोद॑यते महि॑त्वना ॥६॥  
 ए॒तो न्विन्द्र॑स्य स्तवाम॑ सखा॑य स्तोम्य॑ नरम् । कृ॒ष्टीर्यो विश्वा॑ अभ्य॑स्त्येक इत् ॥७॥  
 इन्द्रा॑य सा॒म गाय॑त वि॒प्राय॑ बृ॒हते॑ बृ॒हत् । ब्रह्म॑कृ॒ते वि॒पश्चिते॑ प॒नस्य॑वे ॥८॥  
 य एक॑ इ॒द्विद॑यते वसु॑ म॒र्ताय॑ दा॒शुषे॑ । ई॒शानो॑ अ॒प्रति॑ष्कृत इन्द्रो॑ अ॒ङ्गः ॥९॥  
 सखा॑य आ शि॒षामहे॑ ब्रह्मेन्द्रा॑य वज्रि॑णे । स्तु॒प ऊ पु वो॑ नृ॒तमा॑य धृ॒ष्णवे॑ ॥१०॥

॥ इति ऋषयः प्रपाठकः ॥

386. Endumindrāya siñcata pibāti somyammadhu.  
Pra rādhāmsi codayate mahitvanā.<sup>6</sup>  
(Cf. S. 1509; Rv VIII.24.13)
387. Eto nvindram stavāma sakhāyaḥ stomyam naram.  
Kṛṣṭīryo viśvā abhyastyeka it.<sup>7</sup>  
(Cf. Rv VIII.24.19; Av. XX.65.1)
388. Indrāya sāma gāyata viprāya bṛhate bṛhat.  
Bṛhamakṛte vipaścite panasyave.<sup>8</sup>  
(Cf. S. 1025; Rv VIII.98.1; Av. XX.62.5)
389. Ya eka idvidayate vasu martāya dāśuṣe.  
Īśāno apratiskuta indro aṅga.<sup>9</sup>  
(Cf. S. 1341; Rv I.84.7; Av. XX.63.4)
390. Sakhāya ā śiṣāmahe brahmendrāya vajrine.  
Satsuṣa ū su vo nṛtamāya dhṛṣṇave.<sup>10</sup>  
(Cf. Rv VIII.24.1; Av. XVIII.1.37)

Here ends Daśati 10, and Ardha II of Prapāṭhaka IV, and also ends Prapāṭhaka IV. Also ends here Khaṇḍa IV of Adhyāya IV

386. Let us sing our sweet songs to the Lord of resplendence, let Him accept our loving devotion. He by his might rewards the donor with wealth and wisdom.<sup>6</sup>  
(Cf. S. 1509; Rv VIII.24.13)
387. O friends, let us glorify the Lord of resplendence, who is worthy of adoration; single-handed He overcomes all hostile forces.<sup>7</sup>  
(Cf. Rv VIII.24.19)
388. Sing a *Sāman* hymn, A *Br̥hat* song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all-knowing one and the one who loves to receive a heart-to-heart sincere devotion.<sup>8</sup>  
(Cf. S. 1025; Rv VIII.98.1)
389. Assuredly you alone, O resplendent Self, are the undisputed sovereign and bestower of the wealth of activity to those who offer you oblations, O love.<sup>9</sup>  
(Cf. S. 1341; Rv I.84.7)
390. O friends, let us earnestly address our prayer to the resplendent Lord, the wielder of the punitive justice; I praise the chief lender and the Lord of resolute will-power for your benefit (as also of ours).<sup>10</sup>  
(Cf. Rv VIII.24.1)

Here ends Daśati 10, and Ardha II of Prapāṭhaka IV, and also ends Prapāṭhaka IV. Also ends here Khaṇḍa IV of Adhyāya IV.

अथ पञ्चमः प्रपाठकः

( १ ) प्रथमा दशतिः

- ( १-८ ) अष्टर्षाणां भग्न्या दशतिः (१) प्रथमायाः ऋचः काण्वः प्रगायः, (२) द्वितीयायाः बार्हस्पत्यो भरद्वाजः,  
 (३) तृतीयायाः आङ्गिरसो नृमेघः, (४) चतुर्थ्याः काण्वः पर्वतः, (५, ७) पञ्चमीसप्तम्योः काण्व इरि-  
 म्वरिः, (६) षष्ठ्या ईषश्चो व्यथमनाः, (८) अष्टम्याश्च मैत्रायणो कसिष्ठ ऋचयः ।  
 (१-४, ६, ८) प्रथमादिचतसृणां षष्ठ्यष्टम्योर्ध्वेन्द्रः, (५, ७) पञ्चमी-  
 सप्तम्योर्धादित्या देवताः । (१-७) प्रथमादिसप्तानामुष्णिह् ।  
 (८) अष्टम्याश्च विराट् ऊन्सी ॥

गृ॑णे तदिन्द्र॑ ते शव॑ उपमां॑ दे॒वता॑तये । यद्द॑सि वृ॒त्रमो॑जसा शची॑पते ॥१॥  
 यस्य॑ त्यच्छ॒म्बरं॑ मदे॒ दिवो॑दासाय रन्ध॑यन् । अय॑स सोम॑ इन्द्र ते सुतः॑ पित्र॑ ॥२॥  
 एन्द्र॑ नो गधि॑ प्रियं सत्रा॑जिदगो॒ह्य । गिरि॑र्न विश्व॑तः पृथुः॑ पति॑र्दिवः ॥३॥  
 य इन्द्र॑ सोमपा॑तमो मदे॒ शवि॑ष्ठ चेतति । येना॑ ह॒सि न्या॑त्रिणं॑ तमी॒महे ॥४॥

## PRAPĀTHAKA V: ARDHA I

### Khaṇḍa V

#### Dasati 1

391. Gr̥ṇe tadindra te śava upamām devatātaye.  
 Yaddhaṁsi vṛtramojāsā śacīpate.<sub>1</sub>  
 (Cf. R̥v VIII.62.8)
392. Yasya tyacchambaram made divodāsāya randhayan.  
 Ayam̐sa soma indra te sutah piba.<sub>2</sub>  
 (Cf. R̥v VI.43.1)
393. Endra no gadhi priya satrājīdagohya.  
 Girir̥na viśvataḥ pr̥thuḥ patīrdivah.<sub>3</sub>  
 (Cf. S. 1247; R̥v VIII.98.4; Av. XX.64.1)
394. Ya indra somapātamo madah śaviṣṭha cetati.  
 Yenā haṁsi nyātrinam tamīmahe.<sub>4</sub>  
 (Cf. R̥v VIII.12.1; Av. XX.63.7)

**PRAPĀTHAKA V: ARDHA I****Khaṇḍa V****Dasati 1**

391. O resplendent Lord, I extol that might of yours, of highly coveted in sacred performance. You dispel darkness, O Lord of cosmic sacrifice, by your strength. Blessed are the rewards that resplendent Lord gives.<sup>1</sup>  
(Cf. Ṛv VIII.62.8)
392. Here is that elixir of devotion offered to you, O resplendent Lord, in the exhilaration of which you subdue dark clouds of ignorance for the sake of servants of the divine order. This is expressed for you, O resplendent, please accept and rejoice.<sup>2</sup>  
(Cf. Ṛv VI.43.1)
393. Come to us, O resplendent, O beloved, a great triumphant, the one whom none can conceal and Lord of heaven, vast as a mountain spread on all sides.<sup>3</sup>  
(Cf. S. 1247; Ṛv VIII.98.4)
394. O Lord of resplendence, extremely powerful, we adore you, as you subdue the evil of greed, through the ecstasy of spiritual joy.<sup>4</sup>  
(Cf. Ṛv VIII.12.1)

तुचे॑ तुनाय॑ तत्सु॑ नो॑ द्वा॒धी॒य आयु॑र्जीवसे । आ॒दि॒त्यासः॑ सम॒हसः॑ कृ॒णो॑तन ॥५॥  
 वे॒त्था हि॑ नि॒र्र॒तीनां॑ वज्र॒हस्त॑ परि॒वृज॑म् । अ॒हर॒हः शु॒न्ध्युः॑ परि॒प॒दामि॑व ॥६॥  
 अ॒पा॒मी॒वामप॑ सि॒धमप॑ से॒धत॑ दु॒र्मति॑म् । आ॒दि॒त्यासो॑ यु॒यो॒तना॑ नो॑ अ॒हसः॑ ॥७॥  
 पि॒बा सोम॑मिन्द्र मन्द॒तु त्वा यं ते॑ सु॒पाव॑ ह॒र्यश्वा॑द्रिः । सो॒तुर्बा॑हुभ्या॒ सु॒यतो॑ ना॒वो ॥८॥

395. Tuce tunāya tatsu no dvādhiya āyurjīvase.

Ādityāsaḥ samahasah kṛṇotana.5

(Cf. Rv VIII.18.18)

396. Vetthā hi nirrīnām vajrahasta parivṛjam.

Aharahah śundhyuh parimadāmiva.6

(Cf. Rv VIII.24.24; Av. XX.66.3)

397. Apāmivāma pasridhamapa sedhata durmatim.

Ādityāso yuyotanā no aṁhasah.7

(Cf. Rv VIII.18.10).

398. Pibā Somamindra mandatu tvā yam te suṣāva haryaśvādrih.

Soturbāhubhyāṁ suyato nārvā.8

(Cf. S. 927; Rv VII.22.1; Av. XX.117.1)

( ३ ) द्वितीया दशतिः

{1-10} इति तृतीया अस्या दशतिः {1-१, ५-१०} प्रथमादिषट्पदां नवमीदशमपेक्ष काण्वः सोमतिः, {७-८}

समभ्यष्टम्योश्वाङ्गिरसो वृषेव कृषी । {1-२, ४-५, ७-१०} प्रथमाद्वितीयाचतुर्थोपशमीनां समभ्यादि-

पतव्ज्वाजेन्द्रः, {३, ५} तृतीयाचष्टमपेक्ष मन्त्रो देवताः । ककुतुप्पिक्क उन्द्रः ॥

अ॒भ्रा॒तृ॒न्यो अ॒ना त्वम॑नापि॒रिन्द्र॑ ज॒नुषा॑ स॒ना॒द॒सि । यु॒धे॒दापि॑त्वमिच्छसे ॥९॥

## Khaṇḍa VI

### Daśati 2

399. Abhrātryyo ana tvamanāpirindra januṣā sanādasi.

Yudhedāpitvamicchase.1

(Cf. S. 1389; Rv VIII.21.13; Av. XX.114.1)

395. O suns, most mighty ones, may you grant our sons and grandsons long life so that they enjoy for a long time.<sup>5</sup>  
(Cf. Ṛv VIII.18.18)
396. You are the wielder of the bolt of justice, and you know how to avoid destructive powers. He is like a seeker, who knows day to day his every new step.<sup>6</sup>  
(Cf. Ṛv VIII.24.24)
397. May the suns, the divine self-luminaries, offsprings of mother Infinity, remove disease from us and drive away malignity. May they ever keep us far from sore distress.<sup>7</sup>  
(Cf. Ṛv VIII.18.10)
398. O resplendent Self, take rejoice in the ecstasy of spiritual joy. This is the nectar, a sap, as if, from plants, which the stone, controlled like a horse by the reins, the arm of the grinder has expressed for you, O Lord of twin faculties.<sup>8</sup>  
(Cf. S. 927; Ṛv VII.22.1)

## **Khaṇḍa VI**

### **Daśati 2**

399. O resplendent Lord, since eternity you have neither a rival nor any companion. Surely you seek company of one who loves to fight against odds of life.<sup>1</sup>  
(Cf. S. 1389; Av. VIII.21.13)



यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुपे । सखाय इन्द्रमूतये ॥२॥  
 आ गन्ता मा रिपण्यत प्रस्थावानो माप स्यात समन्यवः । दृढा चिद्यमयिष्णवः ॥३॥  
 आ याह्ययमिन्दवेश्वपते गोपत उर्वरापते । सोमं सोमपते पिव ॥४॥  
 त्वया ह स्विद्युजा वयं प्रति श्वसन्तं वृषभ ब्रुवीमहि । सस्यै जनस्य गोमतः ॥५॥  
 गावश्चिद्धा समन्यवः सजात्येन मरुतः सवन्धवः । रिहते ककुभो मिथः ॥६॥  
 त्वं न इन्द्रा भर ओजो नृम्णं शतक्रतो विचर्पणे । आ वीरं पृतनासहम् ॥७॥

400. Yo na idamidam purā pra vasya ānināya tammu va stuṣe.  
 Sakhāya indramūṭaye.<sub>2</sub>  
 (Cf. Rv VIII.21.9; Av. XX.14.3; 62.3)

401. Ā gantā mā riṣaṇyata prasthāvāno māpa sthāta  
 samanyavaḥ.  
 Dṛdhā cidyamayiṣṇavaḥ.<sub>3</sub>  
 (Cf. Rv VIII.20.1)

402. Ā yāhyayamindave- śvapate gopata urvarāpate.  
 Somaṁ somapate piba.<sub>4</sub>  
 (Cf. Rv VIII.21.3)

403. Tvayā ha svidyujā vayam prati śvasantam vṛṣabha  
 bruvīmahi.  
 Saṁsthe janasya gomataḥ.<sub>5</sub>  
 (Cf. Rv VIII.21.11)

404. Gavaśviddhā samanyavaḥ sajātyena marutaḥ  
 sabandhavaḥ.  
 Rihate kakubho mithaḥ.<sub>6</sub>  
 (Cf. Rv VIII.20.21)

405. Tvam na indrā bhara oja nṛmṇaṁ śatakrato vicarṣaṇe.  
 Ā vīraṁ pṛtanāsaham.<sub>7</sub>  
 (Cf. S. 1169; Rv VIII.98.10; Av. XX.10.8)

400. O my friends, I glorify that Lord of resplendence, who for the protection of all of us has been bringing to us since the earliest times this or that choicest excellent wealth.<sup>2</sup>  
(Cf. Ṛv VIII.21.9)
401. O swift travellers, like-spirited, controllers of most rigid bodies, please come hither; harm us not; withdraw not from us.<sup>3</sup>  
(Cf. Ṛv VIII.20.1)
402. O Lord of vigour, of wisdom, and of command, Lord of splendour, may you come and drink the effused elixir of sweet devotion.<sup>4</sup>  
(Cv. Ṛv VIII.21.3)
403. O showerer of blessings, may we, with you as our ally, withstand the man, who, in alliance with a man possessing vast wealth, assails us in contest.<sup>5</sup>  
(Cf. Ṛv VIII.21.11)
404. The cloudy winds which are of equal wrath and vigour, the offspring of the mother interspace, related by a common origin, they, one by one, finally occupy all the quarters of the horizon.<sup>6</sup>  
(Cf. Ṛv VIII.20.21)
405. O resplendent, all-beholding and bounteous, bring us strength and valour; we solicit you the most over-powering champion.<sup>7</sup>  
(Cf. S. 1169; Ṛv VIII.98.10)

अधा हीन्द्र गिर्वेण उप त्वा काम ईमहे ससृग्महे । उदेव ग्मन्त उदभिः ॥८॥  
 सीदन्तस्ते वयो यथा गोश्रीतिमधोमादिरे विवक्षणे । अभि त्वामिन्द्र नोनुमः ॥९॥  
 वयमु त्वामपूर्व्य स्थूरं न कच्चिद्भरन्तोवस्यवः । वज्रिश्चित्रं हवामहे ॥१०॥

406. Adhā hīndra girvaṇa upa tvā kāma īmahe sasṛgmahe.  
 Udeva gmanṭa udabhiḥ.  
 (Cf. S. 710; Rv VIII.98.7; Av. XX.110.1)

407. Sīdantaste vayo yathā gośrīte madhau madire  
 pravakṣaṇe.  
 Abhi tvamindra nonumaha.  
 (Cf. Rv VIII.21.5)

408. Vayamu tvānapūrvya sthūram na  
 kaccidbharanto-vasyavaḥ.  
 Vijrim'citraṁ havāmahe.  
 (Cf. S. 708; Rv VIII.21.1; Av. XX.14.1; 62.1)

( ३ ) तृतीया दशतिः

(१-१०) दशतृतीया भव्या दशतिः । (१-८) प्रथमाष्टक्यो गृह्यणो गीतम्, (९) नवम्या भाष्यस्थितः, (१०) दशम्या-  
 भाष्योऽवस्युक्तयः । (१-८) प्रथमाष्टक्यमिन्द्रः, (९) नवम्या विषे देवः,

(१०) दशम्या भाष्यो देवताः । ध्यायन्ति सन्तः ॥

स्वादोरित्था विपूवता मधाः पिबन्ति गौर्यः ।  
 या इन्द्रेण सयावरीवृष्णा मदन्ति शोभथा वस्वीरनु स्वराज्यम् ॥१॥

## Khaṇḍa VII

### Daśati 3

409. Svādoritthā viśūvato madhoḥ pibanti gauryaḥ.  
 Ya indreṇ sayāvarīvr̥ṣṇā madanti sobhathā vasvīranu  
 svarājyam.

406. O resplendent, lover of hymns, we send our earnest praises to you as people sporting in a water pool (splash their friends) with handful of water.<sub>8</sub>  
(Cf. S. 710; Rv VIII.98.7)
407. Gathering like a flock of birds, by the side of your exhilarating, heaven-bestowing, celestial beverage mixed with devotion, we repeatedly glorify you, O Lord of resplendence.<sub>9</sub>  
(Cf. Rv VIII.21.5)
408. O unparalleled Lord, possessor of marvellous wealth and wisdom desirous of your protection, we invoke you as men call stout men for help. (10)  
(Cf. S. 708; Rv VIII.21.1)

## **Khaṇḍa VII**

### **Daśati 3**

409. The pure intellects, associated with mighty resplendent Self for the sake of splendour, taste the sweet diffused spiritual elixir and rejoice in their own sovereignty.<sub>1</sub>  
(Cf. S. 1005; Rv I.84.10)

इ॒त्या॑ हि॒ सोम॑ इ॒न्मदो॑ ब्र॒ह्म च॑कार॒ वर्ध॑नम् ।  
 श॒वि॒ष्ट वज्रि॑न्नो॒जसा॑ पृथि॒व्या निः॑ श॒शा अ॒हिम॑र्च॒न्ननु॑ स्वरा॒ज्यम् ॥२॥  
 इ॒न्द्रो म॑दा॒य वावृ॑धे श॒वसे॑ वृ॒त्रहा॑ नृ॒भिः ।  
 तमि॒न्मह॑त्वाजि॒पूति॑मर्भे॒ हवाम॑हे स॒ वाजे॑षु प्र नो॒विष॑त् ॥३॥  
 इ॒न्द्र तु॒भ्यमि॑द॒द्रिवो॑नुत्तं वज्रि॒न्वीर्य॑म् ।  
 यद्ध॑ त्वं मा॒यिनं॑ मृ॒गं तव॑ त्वन्मा॒यया॑वधी॒रर्च॑न्ननु॑ स्वरा॒ज्यम् ॥४॥  
 प्र॒ह्यभा॑हि धृ॒ष्णुहि॑ न ते॒ वज्रो॑ नि य॑सते ।  
 इ॒न्द्र नृ॒मण॑ हि ते श॒वो ह॑नो वृ॒त्रं जया॑ अपो॒र्च॑न्ननु॑ स्वरा॒ज्यम् ॥५॥  
 यदु॒दीर॑त आ॒जयो॑ धृ॒ष्णवे॑ धी॒यते॑ ध॒नम् ।  
 यु॒द्ध्वा म॑दच्यु॒ता ह॑रो क॑ ह॒नः क॑ वसो॒ दधो॑सा॒ इन्द्र॑ वसो॒ दधः॑ ॥६॥

410. Itthā ho soma inmado brahma cakāra vardhanam.  
 Śaviṣṭha vajrinnojasā pṛthivyā niḥ śaśā ahimarcannanu  
 svarājyam.<sub>2</sub>  
 (Cf. Rv I.80.1)
411. Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ.  
 Taminmahastvājiṣūtimarbhē havāmahe sa vājeṣu pra  
 no-viṣat.<sub>3</sub>  
 (Cf. S. 1002; Rv I.81.1; Av. XX.56.1)
412. Indra tubhyāmidadrivonuttam vajrinvīryam.  
 Yaddha tyam māyinam mṛgam tava  
 tyanmāyayāvadhīrarcannanu svarājyam.<sub>4</sub>  
 (Cf. Rv I.80.7)
413. Prehyabhīhi dhṛṣṇuhi na te vajro ni yam sate.  
 Indra nṛmṇaṁ hi te śavo hano vṛtram jayā  
 apo-rcannanu svarājyam.<sub>5</sub>  
 (Cf. Rv I.80.3)
414. Yadudīrata ājayo dhṛṣṇave dhīyate dhanam.  
 Yaṅkṣvā madacyutā harī kaṁhanah kam vasau  
 dadho-smāṁ indra vasau dadhah.<sub>6</sub>  
 (Cf. S. 1004; Rv I.81.3; Av. XX.56.3)

410. O lower self, great in strength and adamant in determination, when the learned preceptor, with his sweet exhilarating expressions encourages you, you would succeed in expelling darkness from your inner region, manifesting your own sovereignty.<sup>2</sup>  
(Cf. Rv I.80.1)
411. For bliss and strength, men glorify the resplendent self, destroyer of evil and ignorance. Verily, we invoke Him in conflicts, whether great or small, so that He may come to our aid and defence in noble deeds.<sup>3</sup>  
(Cf. S. 1002; Rv I.81.1)
412. O resplendent self, seated on the lofty hill, possessor of firm determination, verily, your prowess is undisputed since you, with your skill, have slain that deceptive beast of ignorance, manifesting your own sovereignty.<sup>4</sup>  
(Cf. Rv I.80.7)
413. May, you, O lower self, hasten, assail and subdue. Your adamant determination cannot fail. O resplendent self, your manliness is your strength; may you destroy the evil ignorance with a control over your actions, manifesting your own sovereignty.<sup>5</sup>  
(Cf. Rv I.80.3)
414. When struggles are on foot, benefits from you accrue to those alone who are bold. May you yoke in the sun your wildly-galloping horses. Some you would subdue, and others you would enrich. May you, resplendent self, make us rich.<sup>6</sup>  
(Cf. S. 1004; Rv I.81.3)

अक्ष॑न्मोमदन्त॑ ह्य॒व प्रि॒या अधू॑षत ।  
 अस्तो॑षत स्व॒भानवो॑ वि॒प्रा नवि॑ष्ठया म॒ती योजा॑ न्विन्द्र ते ह॑री ॥७॥  
 उपो॑ षु शृ॒णुही गि॒रो मघ॑वन्मा॒तथा इ॒व ।  
 कदा॑ नः सु॒नृतावतः॑ कर इ॒दर्य॑यास इ॒द्योजा॑ न्विन्द्र ते ह॑री ॥८॥  
 चन्द्र॑मा अप्स्वा॒न्तरा॑ सु॒पर्णो धा॑वते दि॒वि ।  
 न वो॑ हिर॒ण्यनेम॑यः प॒दं वि॑न्दन्ति वि॒द्युतो वि॑त्तं मे अ॒स्य रो॑दसी ॥९॥  
 प्रति॑ प्रि॒यतम॑ रथं वृष॑णं वसु॒वाहन॑म् ।  
 स्तोता॑ वाम॒श्विना॑वृषि॒ स्तोमै॑भिर्भूषति॒ प्रति मा॑ध्वी मम श्रु॒तं ह॑वम् ॥१०॥

415. Akṣannamomadanta hyaba priyā adhūṣata.  
 Astoṣata svabhānavo viprā naviṣṭhayā matī yojā  
 nvindra te harī. 7  
 (Cf. Rv I.82.2; Yv. III.51; Av. XVIII.4.61)
416. Ūpo ṣu śṛṇuhī giro maghavanmātathā iva.  
 Kadā naḥ sūnṛtāvataḥ kara idarthayāsa idyojā nvindra  
 te harī. 8  
 (Cf. Rv I.82.1)
417. Candramā apsvām-ntarā suparṇo dhāvate divi.  
 Na vo hiranyanemayaḥ padam vindanti vidyuto vittam  
 me asya rodasī. 9  
 (Cf. Rv I.105.1; Yv. XXXIII.90; Av. XVIII.4.89)
418. Prati priyatamaṁratham vṛṣaṇam vasuvāhanam.  
 Stotā vamaśvināvṛṣi stomebhīrbhūṣati prati mādhvī  
 mama śrutamhavam. 10  
 (Cf. S. 1743; Rv V.75.1)

415. The sense-organs had their sufficient enjoyment through the pleasure you have given to them. And under the thrill of joy, they have glorified you with commendatory thoughts. So, now, O resplendent self (the lower self), it is high time that you put restraint on them.<sup>7</sup>  
(Cf. Rv I.82.2)
416. Listen to our praise, O bounteous self. Trust us as your own. Since you have inspired us with true speech, you are addressed with the same. So quickly yoke your horses (restrain sense-organs).<sup>8</sup>  
(Cf. Rv I.82.1)
417. The graceful moon moves with speed in the interspace, while the sun with beauteous wings rides above in the celestial region. The lightning with its golden flash is not aware of your extensive realm. Why this, may I know, O earth and heaven?<sup>9</sup>  
(Cf. Rv I.105.1)
418. The sage, your worshipper, graces with praises your beloved chariot, which is the showerer of benefits, and granter of wealth. O lover of sweetness, hear my invocation.<sup>10</sup>  
(Cf. S. 1743; Rv V.75.1)



( ४ ) वसुमी वसति ।

- (१-८) महर्ष्या अस्या वसतोः (१, ७) प्रथमासप्तम्योर्मनोऽपि, (२, ४) द्वितीयाचतुर्थ्योर्मनो विमदः,  
 (१) द्वितीयाया अग्नेयः सत्यश्रवाः, (५-६) पञ्चमीपद्यो वाह्यमनो गतेतयः, (८) महर्ष्याथ वीतुका कुन्मल-  
 वहिर्नो वामदेव्योर्दोमुग्धा ऋषयः । (१-२, ७) प्रथमाद्वितीयाचतुर्मीनामग्निः, (२) द्वितीयाया  
 उवा, (४) चतुर्थ्याः सोमः, (५-६) पञ्चमीपद्योरग्निः, (८) महर्ष्याथ विषे देवा त्रिजोक्ता  
 वार्यधनिमवल्या देवताः । (१, १, ५-७) प्रथमाद्वितीयायोः पञ्चम्यादितुचस्य च  
 वप्यापङ्क्तिः, (२, ४) द्वितीयाचतुर्थ्योपस्तापङ्क्तिः,  
 (८) महर्ष्याथोपरिष्टाद्वृत्ती स्यान्ति ॥

आ ते अ॒ग्न इ॒धीम॑हि द्यु॒मन्तं॑ दे॒वाज॑रम् ।  
 यद्ध॑ स्या ते॒ पनी॑यसी॒ समि॑दीद॒यति॑ ध॒वीष॑ꣳ स्तोतृ॒भ्य आ भ॑र ॥१॥  
 आ॒ग्निं न॑ स्ववृ॒क्तिभि॑र्होतारं॒ त्वा वृ॑णीमहे ।  
 शी॒रं पा॑वक॒शोचि॑षं वि॒ वो मे॑दे॒ यद्दो॑षु॒ स्तो॒त्रं वर्हि॑षं वि॒वेक्ष॑से ॥२॥  
 मे॒हे नो॑ अ॒द्य बो॑धयोषो रा॒ये दि॑वित्मती ।  
 यथा॑ चि॒मो अबो॑धयः सत्य॑श्रवसि वा॒य्ये सु॒जाते॑ अ॒श्वेऽसू॑रते ॥३॥

## Khaṇḍa VIII

### Daśati 4

419. Ā te agna idhīmahi dyumantam devājaram  
 Yaddha syā te panīyaśī samiddīdayati dyavīṣam  
 stotr̥bhya ā bhara. 1  
 (Cf. S. 1022; Rv V.6.4; Av. XVIII.4.88)
420. Āgnim na svavṛktibhirhotāram tvā vṛñīmahe.  
 Śīram pāvakaśociṣam vi vo made yajñeṣu  
 stīr̥nabarhiṣam vivekṣase.  
 (Cf. Rv X.21.1)
421. Mahe no adya bodhayoṣo rāye divitmatī.  
 Yathā cinno abodhayaḥ satyaśravasi vāyye sujāte  
 aśvasūnr̥te. 3  
 (Cf. S. 1740; Rv V.79.1)

**Khaṇḍa VIII****Daśatī 4**

419. O adorable Lord, we kindle your light, bright and undiminishing, so that its blazes keep shining deep in our hearts. May you, O Lord, grant nourishment to those, who adore you.<sup>1</sup>  
(Cf. S. 1022; Rv V.6.4)
420. O fire-divine, we invoke you with our prayful hymns at this pure sacred place of worship, fully furnished for accomplishing benevolent works and for spiritual delight; you are the underlying basis, pure and brightly shining. Verily, you are great.<sup>2</sup>  
(Cf. Rv X.21.1)
421. O radiant dawn, awaken us today for ample riches in like manner, as you have awakened us in days of old, O dawn, nobly born and one sincerely praised for the gift of vigour, may you be kind to people, who are seekers of truth and weavers of knowledge.<sup>3</sup>  
(Cf. S. 1740; Rv V.79.1)

भद्रं नो अपि वातय मनो दक्षमुत क्तुम् ।  
 अथा ते सख्ये अन्धसो वि वो मदे रणा गावो न यवसे विवक्षसे ॥४॥  
 क्त्वा महा५ अनुष्वये भौम आ वावृते शवः ।  
 श्रिय ऋष्व उपाकयोनि शिप्री हरिवां दधे हस्तयोर्वज्रमायसम् ॥५॥  
 स घा तं वृषण५ रथमधि तिष्ठाति गोविदम् ।  
 यः पात्र५ हारियोजनं पूर्णमिन्द्रा चिकेतति योजा न्विन्द्र ते हरी ॥६॥  
 अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।  
 जस्तमवन्त आश्वोस्तं नित्यासो वाजिन इष५ स्तोतृभ्य आ भर ॥७॥  
 न तम५हा न दुरितं देवासो अष्ट मर्त्यम् ।  
 सजायसो यमयमा मित्रा नयति वरुणो अति द्विषः ॥८॥

422. Bhadram no api vātaya mano dakṣamuta ṛtum.  
 Athā te sakhye andhaso vi vo made raṇā gāvo na yavase  
 vivakṣase.<sup>4</sup>  
 (Cf. Rv X.20.1; 25.1)
423. Kratvā mahām anuṣvadham bhīma ā vāvṛte śvaḥ.  
 Śriya ṛṣva upākayorni śiprī harivām dadhe  
 hastayorvajramāyasam.<sup>5</sup>  
 (Cf. Rv I.81.4)
424. Sa ghā tam vṛṣaṇam ratham adhi tiṣṭhāti govidam.  
 Yaḥ pātram hāriyojanam puṇam indrā ciketati yojā  
 nvindra te harī.<sup>6</sup>  
 (Cf. Rv I.82.4)
425. Agnim tam manye yo vasurastam yam yanti dhenavaḥ.  
 Astam arvanta āśavostam nityāso vājinam iṣaḥ  
 stotr̥bhya ā bhara.<sup>7</sup>  
 (Cf. S. 1737; Rv V.6.1; Yv. XV.41)
426. Na tamar̥ho na duritam devāso aṣṭa martyam.  
 Sa-joṣaso yam aryamā mitro nayati varuṇo ati diviṣaḥ.<sup>8</sup>  
 (Cf. Rv X.126.1)

422. O blissful Lord, grant us a pure mind and give us energy and wisdom, let men take delight in your love, at your great carouse, like cattle in fresh pasture, you are verily great.<sup>4</sup>  
(Cf. Rv X.20.1; 25.1)
423. Mighty in brave actions, and terrible in discipline, He the resplendent self, has raised His strength through nourishments. He is the lord of strong vital powers. Yoked with bright horses to the chariot of the inner realm, He has a firm grasp in both of His hands over the bolt of determination whilst He works for prosperity.<sup>5</sup>  
(Cf. Rv I.81.4)
424. O resplendent self, in the chariot of the body, you have been fully provided with both nourishment and enjoyment through the sense-organs. May the mind ascend that chariot which has a container full of enjoyment and proper nourishment for the yoked horses. Therefore, now, O resplendent self, may you put your horses under control.<sup>6</sup>  
(Cf. Rv I.82.4)
425. I glorify that adorable Lord, who provides habitation; gives shelter to the milch-kine, and to the fleet-foot coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you.<sup>7</sup>  
(Cf. S. 1737; Rv V.6.1)
426. Neither peril nor sorrow, O enlightened, affect the man with whom law-abiding, friendly and virtuous men are pleased; being alike pleased, they of one accord, conduct him beyond the reach of his enemies.<sup>8</sup>  
(Cf. Rv X.126.1)

## ( ५ ) पञ्चमी दक्षति

- (१-१०) दशार्चया अस्या दक्षतिः (१, ३-५, १०) प्रथमाया ऋषद्वितीयादितृचस्य दशम्याश्चैषरस्यो विष्णवाद्भवा,  
 (२, ६) द्वितीयापचयोऽसौष्टृण्यमौक्त्वसौ राजानोऽप्यरणप्रसदस्युः, (७) सप्तम्या वैश्वरक्तो वसिष्ठः, (८)  
 अष्टम्या गौतमो यामदेवः, (९) नवम्याश्वातुतगोत्रा वाजिन कल्पः । (१) प्रथमायाः सोममित्रपूष-  
 मगाः, (२) द्वितीयाया इन्द्रः, (३) तृतीयाया विश्वे देवाः सोमो वा, (४) चतुर्थ्याः सोमोऽन्धो  
 वा, (५) पञ्चम्याः सोमो मगो वा, (६) षष्ठ्या इन्द्रः सोमो वा, (७) सप्तम्या  
 मरुतः, (८) अष्टम्या भृगिः, (९) नवम्याः सविता, (१०) दशम्याश्च  
 सोमो देवताः । (१, ३-५, ७, १०) प्रथमावास्तृतीयादितृचस्य सप्तमी-  
 दशम्योऽक्षरपङ्क्तिः, (२, ६) द्वितीयापचयोः विपिलिक्कमन्यास्तुष्टुप्,  
 (८) अष्टम्याः पदपङ्क्तिः, (९) नवम्याश्च पुत्राभिरु इन्द्रांसि ॥

परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूष्णे भगाय ॥१॥  
 पर्यु पु प्र धन्व वाजस्तसि परि वृत्राणि सक्षणिः । हिपस्तरध्या ऋणया न ईरसे ॥२॥  
 पवस्व सोम महान्तसमुद्रः पिता देवानां विश्वाभि धाम ॥३॥  
 पवस्व सोम महे दक्षायाश्वा न निक्तो वाजी धनाय ॥४॥

## Khaṇḍa IX

## Daśati 5

427. Pari pra dhanvendrāya soma svādur mitrāya pūṣṇe bhagāya.<sub>1</sub>  
 (Cf. S. 1367; Rv IX.109.1)
428. Paryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ.  
 Dviṣastaradhyā ṛmayā na īrase.<sub>2</sub>  
 (Cf. S. 1364; Rv IX.110.1; Av. V.6.4)
429. Pavasva soma mahānt samudrah pitā devānām viśvābhi dhāma.<sub>3</sub>  
 (Cf. S. 1241; Rv IX.109.4)
430. Pavasva soma mahe dakṣāyāśvo na nikto pājī dhanāya.<sub>4</sub>  
 (Cf. S. 1332; Rv IX.109.10)

**Khaṇḍa IX****Daśati 5**

427. O sweet elixir of divine love, march onward with your flowing stream, with the blessings of the supreme Lord who is resplendent, friendly, nourishing and gracious, and stay on in the cosmic container.<sup>1</sup>  
(Cf. S. 1367; Rv IX.109.1)
428. O elixir of divine force, may you flow all around to bring us sustenance. Gifted with endurance, subdue our opponents and acquit our debts. May you come and disperse our enemies.<sup>2</sup>  
(Cf. S. 1364; Rv IX.110.1)
429. O elixir of life, an ocean of divine sap (or the shedder of rains), our protector and preserver, may Nature's entire creation ever remain fully blessed with your constant flow.<sup>3</sup>  
(Cf. S. 1241; Rv IX.109.4)
430. O elixir of life, you have been cleansed with water like a horse. May you constantly flow to bestow on us intelligence, strength and wealth.<sup>4</sup>  
(Cf. S. 1332; Rv IX.109.10)

इन्दुः पविष्टं चारुमेदायापामुपस्थं कविर्भगाय ॥५॥  
 अनु हि त्वा सुतं सोमं मदामामि महं समर्यराज्ये ।  
 वाजां अभि पवमानं प्र गाहसे ॥६॥  
 क ई व्यक्तं नरः सनीडा रुद्रस्य मर्या अथा स्वधाः ॥७॥  
 अग्ने तमद्याश्वं न स्तोमः कर्तुं न भद्रं हृदिस्पृशस् । ऋध्यामा त ओहिः ॥८॥  
 आविर्मर्या आ वाजं वाजिनो अरमं देवस्य साविनुः सवम् । स्वर्गां अर्वन्तो जयत ॥९॥  
 पवस्व सोम शुभ्री सुधारा महां अवीनामनुष्यैः ॥१०॥

॥ इति पञ्चमस्यायं प्रपाठकः ॥

431. Induḥ pavistā cārur madāyāpām upasthe kavir  
 bhagāya.5  
 (Cf. Rv IX.109.13)

432. Anu hi tvā sutaṁ soma madāmasi mahe samaryarājye.  
 Vājāṁ abhi pavamāna pra gāhase.6  
 (Cf. S. 1366; Rv IX.110.2)

433. Ka im vyaktā narah sanīdā rudrasya maryā athā  
 svaśvāh.7  
 (Cf. Rv VII.56.1)

434. Agne tam adyāśvam na stomaiḥ kratum na bhadraṁ  
 hr̥dispr̥śam.  
 R̥dhyāmā ta ohaḥ.8  
 (Cf. S. 1777; Rv IV.10.1; Yv. XV.44; XVII.77)

435. Āvirmaryā ā vājam vājino agmam devasya savituḥ  
 savam.  
 Svargaṁ arvanto jayata.9

436. Pavasva soma dymnī sudhāro mahāṁ avinām  
 anupūrvyah.10  
 (Cf. Rv IX.109.7)

Here ends Khaṇḍa IX of Adhyāya IV and also ends  
 Daśati 5 and Ardha 1 of Prapāthaka V.

431. This divine elixir, the enlightener, the beloved, flows forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse.<sup>5</sup> (Cf. Ṛv IX.109.13)
432. In turn, we glorify you, O elixir, when effused. May you destroy our evil tendencies, O flowing elixir, and defend your great sovereignty over men.<sup>6</sup> (Cf. S. 1366; Ṛv IX.110.2)
433. Who are these persons, the radiant, the brave, the dwellers in one abode, the offsprings of cosmic vitality, friends of men, and (who come, as if) mounted on noble steeds.<sup>7</sup> (Cf. Ṛv VII.56.1)
434. We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection.<sup>8</sup> (Cf. S. 17.77; Ṛv IV.10.1)
435. O creator and impeller Lord; your devotees with all their spiritual attainments have assembled before with the ultimate objective of obtaining the supreme bliss of heaven and they crave for your blessings.<sup>9</sup>
436. O elixir of divine life, brilliant and shining, may you with your copious streams, flow as ever through the great cosmic fleecy woollen filter.<sup>10</sup> (Cf. Ṛv IX.109.7)

Here ends Khaṇḍa IX of Adhyāya IV and also ends Daśati 5 of Prapāṭhaka V and also ends its Ardha I.



( १ ) षष्ठी दासति:

- (१-१०) दशार्चाया अस्या दासते: (१) षषमाया कचो मैमावल्गो वसिष्ठः, (२) द्वितीयाया ऐतुरः कचः, (३-४) तृतीयायतुष्योर्गवेयोऽवस्तुः, (५) षष्ठ्याः परमेष्ठी वशापतिः, (६-७) षष्ठीसप्तम्योर्वाङ्मिरसः संवर्तः, (८) अष्टम्या वैश्वमित्रो मनुज्यन्ताः, (९) नवम्या वज्रस्थाना वेदगणा मरुताः, (१०) दशम्याश्वाङ्गिरस उज्ज्वलुष रूपयः । (१-३, ५) षषमादितुष्यश्च षष्ठ्याभेदः, (४) चतुष्यास्त्वष्टा, (६) षष्ठ्या वाग् विधे देवा वा, (७) सप्तम्या वाग् उवा वा, (८-९) अष्टमीनवम्योर्मरुताः, (१०) दशम्याभेदो ह्यमहा देवताः । (१, ६-७) षषमाषष्ठीसप्तमीनां विष्टारपङ्क्तिः, (२) द्वितीयाया गायत्री, (३-५, ८-१०)

तृतीयादितुष्यस्याष्टम्यादितुष्य च त्रिष्टुप् उन्दांसि ॥

वि॑श्वतो॒दावन्वि॑श्वतो न आ भर॑ यं त्वा शवि॑ष्ठमो॒मेहे ॥१॥  
 एष॑ ब्र॒ह्मा य ऋ॑त्वि॒य इन्द्रो॑ नाम श्रु॒तो गृ॑णे ॥२॥  
 ब्र॒ह्माण इन्द्र॑ मह॒यन्तो अर्कै॑र्वर्द्धय॒न्नहये॑ हन्त॒वा उ ॥३॥  
 अन॑वस्ते रथम॒श्वाय॑ तक्षु॒स्त्वष्टा॑ वज्रं पुरु॒हूत द्यु॑मन्तम् ॥४॥  
 शो पदं॑ मघ॒ ५ रयी॑षिणे न कामम॒व्रतो॑ हि॒नोति॑ न स्पृ॒शद्रयि॑म् ॥५॥

## PRAPĀTHAKA V: ARDHA II

### Khaṇḍa X

#### Daśati 6

437. Viśvato dāvan viśvato na ā bhara yaṁ tvā śaviṣṭam  
Imahe.₁
438. Eṣa brahmā ya ṛtviya indro nāma śruto gr̥ṇe.₂  
(Cf. S. 1768)
439. Brahmāṇa indram mahayanto arkair avardhayann  
ahaye hantavā u.₃  
(Cf. Rv V.31.4)
440. Anavaste ratham aśvāya takṣus tvaṣṭā vajram puruhūta  
dyumantam.₄  
(Cf. Rv V.31.4)
441. Śam padam magham rayiṣiṇe na kāmam avrato hinoti  
na spr̥śad. rayim.₅

## PRAPĀṬHAKA V: ARDHA II

### Khaṇḍa X

#### Daśati 6

437. O bounteous, giver from all sides, from every side, bring to us blessings. We invoke you as you are the strongest.<sup>1</sup>
438. The Supreme Lord; the giver of seasonal blessings, also known for His resplendence, is renowned for His magnanimity; Him alone we offer our prayers.<sup>2</sup>  
(Cf. S. 1768)
439. For killing the serpent of nescience, we adore the resplendent Lord with our verses, and thus the learned persons extol the Supreme Lord.<sup>3</sup>  
[ Cf. Rv V.31.4.(ii) ]
440. O resplendent, dear to all, the divine artisans fabricate your chariot and yoke to it sturdy horses. The ammunition-technician has designed your radiant thunder-weapons.<sup>4</sup>  
[ Cf. Rv V.31.4 (i) ]
441. Peace, pleasure and affluence is for him who longs and also gives to others these favours. The defiant offender does not evoke His love, nor wins his way to the aspired riches.<sup>5</sup>

सदा गावः शुचयो विश्वधायसः सदा देवा अरेपसः ॥६॥  
 आ याहि वनसा सह गावः सचन्त वत्तनि यदूर्धभिः ॥७॥  
 उप प्रक्षे मधुमति क्षियन्तः पुष्येम रयि धीमहे त इन्द्र ॥८॥  
 अचन्त्यकं मरुतः स्वर्का आ स्तामति श्रुतो युवा स इन्द्रः ॥९॥  
 प्र व इन्द्राय वृत्रहन्तमाय विप्राय गाथं गायत यं जुजोषते ॥१०॥

442. *Sadā gāvaḥ śucayo viśvadhāyasah sadā devā arepasah.*<sup>6</sup>  
 443. *Ā yāhi vanasā saha gāvaḥ sacanta varttanim yad ūdhabhiḥ.*<sup>7</sup>  
 (Cf. Rv X. 172. 1)  
 444. *Upa prakṣe madhumati kṣiyantaḥ puṣyema rayim dhīmahe ta indra.*  
 (Cf. S. 1115)  
 445. *Arcantyarkam marutaḥ svarckā ā stobhati śruto yuvā sa indrah.*<sup>9</sup>  
 (Cf. Ś. 1114)  
 446. *Pra va indrāya vṛtrahantamāya viprāya gātham gāyata yam jujoṣate.*<sup>10</sup>  
 (Cf. S. 1113)

442. The cows (the sense organs) are ever pure and the nourishers of all, the enlightened persons are ever free from blemishes and evil desires.<sup>6</sup>
443. Come, O dawns, with all your dewy charm; Let the rays which are full of radiance, as udders of cow, accompany your chariot.<sup>7</sup>  
(Cf. Ṛv X.172.1)
444. O resplendent Lord; may we, staying in luxurious and comfortable dwellings further increase our affluence and always think of you.<sup>8</sup>  
(Cf. S. 1115)
445. The cloud-bearing winds with their light and thunder chant out their praises and the resplendent, renowned and young sun also responds.<sup>9</sup>  
(Cf. S. 1114)
446. Sing to your resplendent sun (or Lord), the mightiest slayer of clouds (or nescience). May you appreciate the glory of the wise chanter for the tunes, as are acceptable to the listener.<sup>10</sup>  
(Cf. S. 1113)

## ( ७ ) सप्तमी दशतिः

(१-८) दशार्चया सप्तमा दशतिः (१) प्रथमाया क्षत्रः काम्यः दृषधः, (२) द्वितीयाया गौमायनो लीमायनो वा वन्धुः, (३-४) तृतीयायतुष्योः शत्रापतिः, (५) पञ्चम्या आग्निवसः संवर्तः, (६) षष्ठ्या आप्त्यो भुवनो भीषनः साधनो वा, (७) सप्तम्या ऐनूतः कवचः, (८) अष्टम्या बार्हस्पत्यो मय्दाहः, (९) नवम्या आयेय इवः, (१०) दशम्याध वैशाखरुनो वसिष्ठः शत्रापतिर्वा कश्यपः । (१-३) प्रथमादितुषत्वाग्निः, (४) वतुष्यो विधे देवाः शत्रापतिर्वा, (५) पञ्चम्या उपसः, (६) षष्ठ्या विधे देवा इन्द्रो वा, (७-८, १०) सप्तम्यष्टमी-इशानीनामिन्द्रः, (९) नवम्याध मिशावरुनो देवताः । (१, ५, ७) प्रथमावतुषीसप्तमीनां गायत्री, (२, ५) द्वितीयापञ्चम्योर्विष्टरपङ्क्तिः, (३) तृतीयाया मासुरी गायत्री, (६) षष्ठ्या ज्योतिष्मती विष्टुष्टः, (८-९) अष्टमीनवम्योर्विष्टुष्टः, (१०) दशम्याधैकपदा गायत्री उन्धांति ॥

अचैत्यमिश्चिकितिर्हव्यवाङ् सुमद्रथः ॥१॥

अमै त्वं नो अन्तम उत त्राता शिवो भुवो वरूथ्यः ॥२॥

भगौ न चित्रौ अमिमहौनां दधाति रत्नम् ॥३॥

विश्वेस्य प्रे स्तोभ पुरो वा सन्यदि वेह नूनम् ॥४॥

उषा अप स्वमुष्टमः सं वर्तयति वर्तनिः सुजातता ॥५॥

## Khaṇḍa XI

## Daśati 7

447. Acetyagniś cikītir havyaavād na sumadrathah.<sup>1</sup>  
(Cf. Rv VIII.56.5)

448. Agne tvam no antama uta trātā śivo bhuvo varūthyah.<sup>2</sup>  
(Cf. S. 1107; Rv V.24.1; Yv. III.25; XV.48; XXV.47)

449. Bhago na citro agnir mahonām dadhāti ratnam.<sup>3</sup>

450. Viśvasya pra stobha puro vā san yadi veva nūnam.<sup>4</sup>

451. Uṣā apa svasuṣṭamah sam varttayati varttanirṇ  
sujātātā.<sup>5</sup>  
(Cf. Rv X.172; 4; Av. XIV.12.1)

**Khaṇḍa XI****Daśati 7**

447. The fire-divine, the wise and dynamic, the conveyor of the chariot of sacred offerings, comes to shine in the form of the sun.<sub>1</sub>  
(Cf. Rv VIII.56.5)
448. O adorable Lord, be our nearest friend, a protector, reliable and acceptable, benefactor and a gracious friend.<sub>2</sub>  
(Cf. S. 1107; Rv V.24.1)
449. Among the great ones, wonderful like the sun, and superb like the adorable fire — may He provide us with precious riches.<sub>3</sub>
450. Far off or close by, may you verily destroy the dwellings of all the wicked.<sub>4</sub>
451. Dawn drives away the darkness of her sister night, and through her inborn benevolence, she makes her retrace her usual path.<sub>5</sub>  
(Cf. Rv X.172.4)

इमा॑ नु॒ कं भुव॑ना सीषधे॑मेन्द्रश्च॒ विश्वे॑ च दे॒वाः ॥६॥  
 वि॒ स्नुत॑यो यथा॒ पथ॑ इन्द्र॒ त्वय॑न्तु रा॒तयः॑ ॥७॥  
 अया॑ वाजं॒ देव॑हित॒ सनेम॑ मदे॒म शत॑हि॒माः सु॒वीराः॑ ॥८॥  
 ऊर्जा॑ मि॒त्रो वरु॑णः पि॒न्वते॑दाः पी॒वरी॑मिषं कृ॒णुही॑ न इन्द्र॑ ॥९॥  
 इन्द्रो॑ वि॒श्वस्य॑ राजति ॥१०॥

452. Imā nu kam bhuvanā sīṣadhemendraśca viśve ca devāḥ.<sup>6</sup>  
 (Cf. Ś. 11.10; Rv X.157.1; Yv. XXV.46; Av. XX.63.1; 124.4)

453. Vi srutayo yathā patha indra tvad yantu rātayah.<sup>7</sup>  
 (Cf. S. 1770)

454. Athā vājam devahitaṁ sanema madema śatahimāḥ suvirāḥ.<sup>8</sup>  
 (Cf. Rv VI.17.15; Av. XIX.12.1; XX.63.3; 124.6)

455. Ūrjā mitro varuṇaḥ pinvatedāḥ.  
 pīvarīm iṣam kṛṇuhi na indra.<sup>9</sup>

456. Indro viśvasya rājati.<sup>10</sup>  
 (Cf. Yv. XXXVI.8)

452. May we, along with the resplendent power behind the Sun and the universal bounties of Nature, bring into subjugation all these worlds.<sup>6</sup>  
(Cf. S. 1110; Ṛv X.157.1)
453. Like small channels of water streaming out of a big water source, in the same way, O resplendent Lord, may wealth of prosperity flow out from you in multiforms.<sup>7</sup>  
(Cf. S. 1770)
454. May we, by this prayer, obtain food by your grace; may we, blessed with excellent progeny, be happy for a hundred winters.<sup>8</sup>  
(Cf. Ṛv VI.17.15)
455. O Lord of resplendence, O Lightning and O waters, let energy flow from you for our plentiful food and nourishment.<sup>9</sup>
456. Since the resplendent Lord is the Sovereign head of the entire creation.<sup>10</sup>  
(Cf. Yv. XXXVI.8)



## (८) अष्टमी वसति

- (१-१०) वसन्तर्षाया अस्या वसतिः (१, १०) प्रथमावसन्त्योः सौमित्रो वृत्तमयः, (२) द्वितीयाया आङ्गितो गीः, (३, ५, ९) तृतीयापञ्चमीनवमीनां वैशोदासिः पङ्क्त्यैः, (४) चतुर्थ्याः काश्यपो रेभः, (५) पञ्चमा आयेय एवामयस्त, (७) सप्तम्याः पारुष्मेतिरानताः, (८) अष्टम्याश्च वैश्वामित्रो नकुल ऊषथः । (१) प्रथमाया विष्णुः, (२-५, १०) द्वितीयादिषष्ठस्तृत्यां वसन्त्याधेन्द्रः, (६) पञ्चमा इन्द्रो विष्णुर्वा, (७) सप्तम्या सोमः, (८) अष्टम्याः सविता, (९) नवम्याद्याङ्गिरताः । (१, २, ८, १०) प्रथमातृतीया-  
हमीवर्गमीनावहिः, (२, ४, ९) द्वितीयाचतुर्थीपञ्चीनामतिवर्गति,  
(५, ७, ९) पञ्चमीसप्तमीनवमीनामतिवर्गतिः ॥

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृप्त्यसोगमपिबद्विष्णुना सुतं यथावशम् ।  
स ईममाद महि कर्म कर्तवे महामुरुः सैनः सभदेवो देवः सत्य इन्द्रः सत्यमिन्द्रम् ॥१॥  
अयः सहस्रमानवो दृशः कवीनां मतिर्ज्योतिर्विधर्म ।  
ब्रध्नः समीचीरुपसः समैरयदरेपसः सचेतसः स्वसरे मन्युमन्तश्चिता गोः ॥२॥  
एन्द्र याह्युप नः परावतो नायमच्छा विदथानीव सत्यतिरस्ता राजेव सत्यतिः ।  
हवामहे त्वा प्रयस्वन्तः सुतेष्वा पुत्रासौ न पितरं वाजसातये मः हिष्टं वाजसातये ॥३॥

## Khaṇḍa XII

## Daśa 8

457. Trikadrukesu mahiṣo yavāśiram tuviśuṣmas tṛmpat  
somam apibad viṣṇunā sutam yathāvaśam.  
Sa im mamāda mahi karma karttave mahām uruṁ  
sainam saścad devodevam satya induh satyam indram. 1  
(Cf. S. 1486; Rv II.22.1; Av. XX.95.1)

458. Ayaṁ sahasramānavo dṛśaḥ kavīnām matir jyotir  
vidharma.  
Bradhnah samīcīr uśasaḥ sāmairyaḍ arepasah sacetasah  
svasare manyumantaś citā goḥ. 2  
(Cf. Av. VII.22.1-2)

459. Endra yāhupa nah parāvato nāyamacchā vidathānīva  
satpatir astā rājeva satpatih.  
Havāmahe tvā prayasvantaḥ suteṣvā putrāso na pitaram  
vājasātaye marhiṣṭham vājasātaye. 3  
(Cf. Rv I.130.1)

**Khaṇḍa XII****Daśati 8**

457. Just as in sacred rituals, the offerings of the medicinal herbs are mixed up with barley and milk and the libations, given thrice a day (morning, mid-day, and evening), similarly the resplendent lower self enjoys in participation with the all-pervading vital complex, the enjoyments of the divine sap of the spiritual realm during the three periods of life (youth, adult and old age). The draught of the divine sap considerably inspires the great and mighty resplendent Self to perform exceedingly supreme actions. May that divine sap (of the spiritual realm) pervade the divine Self. True is the Self and true is the divine sap.<sup>1</sup>  
(Cf. S. 1486; Rv II.22.1)
458. The resplendent sun gives visibility to the thousands of human beings as he comes up. He is the source of inspiration to men of wisdom. He is all glorious and on his appearance everyone gets engaged in his daily duties; he knows the dwellings of the dawns. All the luminous bodies fade out as he shines.<sup>2</sup>  
(Cf. Av. VII.22.1, 2)
459. Come to us from afar, O resplendent Lord, the protector of good; like a king, the protector of good, who comes back to one's home. We, the producers of food, are invoking you with our devotional prayers. Like sons inviting their fathers, we are inviting you for the procurement of food, — you the generous one for the procurement of abstract food.<sup>3</sup>  
(Cf. Rv I.130.1)

तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कृतं श्रवांसि भूरि ।  
 मंहिष्ठा गीभिरा च यज्ञियो ववर्त्स राये नो विश्वा सुपथा कृणोतु वज्री ॥४॥  
 अस्तु श्रौषट् पुरो अग्निं धिया दध आ नु त्यच्छर्द्धो दिव्यं वृणीमह इन्द्रवायू वृणीमहे ।  
 यद्ध क्राणा विवस्वते नामा सन्दाय नव्यसे ।  
 अध प्र नूनमुप यन्ति धीतयो देवा अच्छा न धीतयः ॥५॥  
 प्र वो महे मतयो यन्तु विष्णवे मरुत्वते गिरिजा एवयामरुत् ।  
 प्र शर्द्धाय प्र यज्यवे सुखादये तवसे भन्ददिष्टये धुनिव्रताय शवसे ॥६॥

460. Tam indram johavīmi maghavānam ugraṁ satrā  
 dadhānam apratiṣkutam śravāṁsi bhūri.  
 Māṁhiṣṭho gībhīrā ca yajñīyo vavartta rāye no viśvā  
 supathā kṛṇotu vajrī.<sup>4</sup>  
 (Cf. Rv VIII.97.13; Av. XX.55.1)

461. Astu śrausaṭ puro agnim dhiyā dadha ā nu  
 tyaccharddho  
 divyam vṛṇmaha indravāyū vṛṇīmahe.  
 Yaddha krānā vivasvate nābhā sandāya navyase.  
 Adha pra nūnam upa yanti dhītayo devaiṁ acchā na  
 dhītayah.  
 (Cf. Rv I.139.1)

462. Pravomahe matayo yantu viṣṇave  
 Marutvate girijā evayāmarut.  
 Pra śardhāya pra yajyave sukhādaye tavase  
 bhandad iṣṭaye dhunivratāya śavase.<sup>6</sup>  
 (Cf. Rv V.87.1)

460. Again and again, I invoke the strong bounteous resplendent Lord, who alone really possesses the irresistible might. May our songs draw Him nigh to us, He is the best bestower of wealth and worthy of worship. May He, the thunderer, make all our pathways pleasant for us.<sup>4</sup>  
(Cf. Rv VIII.97.13)

461. May our prayers be heard. We meditate on the supreme adorable God and solicit the divine strength. We adore the resplendent and all-pervading God. In as much as the brilliant noble works have been performed by us, so may our prayers be heard by the divine powers, — may our prayers reach the divine ears.<sup>5</sup>  
(Cf. Rv I.139.1)

462. O devotees, seekers of true knowledge, may you possess in large measures prayer-produced intellectual foresights for the sake of your large-heartedness, for the sake of selfless sacrifice, for your strength, for your potentialities for accomplishing noble works, for the enjoyment, for your smartness, for your well-being, for your all types of activities and for your mental powers.<sup>6</sup>  
(Cf. Rv V.87.1)

अया रुचा हरिण्या पुनानो विश्वा द्वेषा ऽसि तरति सयुग्वभिः सूरौ न सयुग्वभिः ।  
 धारा पृष्ठस्य रोचते पुनानो अरुषो हरिः ।  
 विश्वा यद्रूपा परियास्यृक्वभिः सप्तास्येभिरृक्वभिः ॥७॥  
 अभि त्वं देव ऽ सवितारमोष्योः कविक्रतुमर्चामि सत्यसव ऽ रत्नधामभिः प्रियं मतिम् ।  
 ऊर्ध्वा यस्यामतिर्भो अदिद्युतत्सवीमनि हिरण्यपाणिरमिमीत सुक्रतुः कृपा स्वः ॥८॥  
 अग्निं ऽ होतारं मन्ये दास्वन्तं वसोः सूनु ऽ सहसो जातवेदसं विप्रं न जातवेदसम् ।  
 य ऊर्ध्वा स्वध्वरो देवो देवाच्या कृपा ।  
 घृतस्य विभ्राष्टिमनु शुक्रशोचिष आजुह्वानस्य सर्पिषः ॥९॥

463. Ayā rucā harinyā punāno viśvā dveṣāṁsi tarati  
 sayugvabhiḥ sūro na sayugvabhiḥ.  
 Dhārā prṣṭhasya rocate punāno aruṣo hariḥ Viśvā  
 yadrūpā pariyaśyrkvabhiḥ sapṭāsyebhir ṛkvabhiḥ.  
 (Cf. S. 1590; Rv IX.111.1)

464. Abhi tyam devam savitāram oṇyoh kavikratum arcāmi  
 satyasavam ratnadhām abhi priyam matim.  
 Ūrdhvā yasyāmatir bhā adidyutat savīmani  
 hiranyapāṇir amimīta sukratuḥ kṛpā svaḥ.  
 (Cf. Yv. IV.25; Av. VII.14.1-2)

465. Agnim hotāram manye dāsvantam vasoh sūnaṁ sahaso  
 jātavedasam vipram na jātavedasam.  
 Ya ūrddhvayā svadhvaro devo devācyā kṛpā.  
 Ghr̥tasya vibhrāṣṭim anu śukraśociṣa ājuhvānasya  
 sarpiṣaḥ.  
 (Cf. S. 1813; Rv I.127.1; Yv. XV.47; Av. XX.67.3)

463. The bright gold-tinted elixir, when filtered comes out in streams with its juices flowing out of it to overcome all enemies. Verily, it is like the sun with rays radiating all round (to dispel darkness). The stream of the effused elixir shines. The filtered green-tinted sap is resplendent, pervading through all constellations with grand splendour; — verily, with prayers in seven-metres (or seven-tunes) of high flown charm.<sup>7</sup> (Cf. S. 1590; Rv IX.111.1)
464. O Lord, may these words of appreciation are for you, who are the bestower of every bounty, the creator and impeller of earth and heaven, the source of abstract divine knowledge, eternal source of True and Good, the abode of precious jewels and worldly-wealth, loving all round, praised by all intellectuals, — I adore you. Out of your superb glory and light, this inner matter, also starts illuming, and thereafter, through your supreme glory and skill, and by your grace, the celestial regions are duly meted out (i.e. created).<sup>8</sup> (Cf. Yv. IV.25; Av. VII.14.1-2)
465. I venerate the divine energy-source, the inspirer of the supreme creation, the munificent giver of abodes. He, the creator, is aware of all that exists, like a sage. He is endowed with knowledge. He is the generator of the concept of worship. Through His lofty blaze produced by burning primeval and primordial fuel, He invokes and directs Nature's bounties to go ahead with creation.<sup>9</sup> (Cf. S. 1813; Rv I.127.1)

तव त्यन्नयं नृतोप इन्द्र प्रथमं पूर्य दिवि प्रवाच्यं कृतम् ।  
 यो देवस्य शवसा प्रारिणा असु रिणन्नपः ।  
 भुवो विश्वमभ्यदेवमाजसा विदेदूर्जं शतक्रतुविदेदिषम् ॥१०॥

466. Tava tyannaryam nṛtopa indra prathamam pūrvyam divi pravācyam kṛtam.

Yo devasya śavasā prāriṇā asu rinannapaḥ.

Bhuvo viśvamabhyadevam ojasā vided ūrjam śatakratur vidediṣam.<sup>10</sup>

(Cf. Ṛv II.22.4)

Here ends Khanda XII of Adhyāya IV, and also ends Adhyāya IV. Also ends Daśati 8 of Prapāṭhaka V. Here ends the Aindra Kāṇḍa (Parva).

( १ ) नवमी दशति-

(1-10) दशर्चाया अस्या दशतिः (१, ४) प्रथमावतुष्योपगन्तिसोऽयदीपुः, (२) द्वितीयाया वैश्वामित्रो मधुच्छन्दाः,

(३) तृतीयाया वासुधिर्युयामिवो अमदग्निर्वा, (५) पञ्चम्या आप्यसितः, (६) षष्ठ्या मारीचः कदम्बः, (७)

सप्तम्या भार्गवो अमदग्निः, (८) अष्टम्या भागन्त्यो हटन्त्युतः, (९-१०) नवमीदशम्योः काशवयोऽसितो

देवलो वा कदम्बः । (१, ४-५, ९-१०) प्रथमावतुष्योपगन्तिसोऽयदीपुः, (२) द्वितीयायाः सोमेन्द्रो, (३, ६) तृतीयावतुष्योपगन्तिसोऽयदीपुः, (५) सप्तम्याः श्वेनः, (८)

अष्टम्याश्च मरुतो वासुध देवताः । गावयो छन्द्ः ॥

उच्चा ते जातमन्धसो दिवि सन्नम्या ददे । उग्रं शर्म महि श्रवः ॥१॥

स्वादिष्ठया मदिष्ठया पवस्व सोम धारया । इन्द्राय पातवे सुतः ॥२॥

## PĀVAMĀNA KĀṆḌA [PARVA]

### Adhyāya V

#### Khanda I

#### Daśati 9

467. Uccā te jātamandhaso, divi sadbhūmyā dade.

Ugraṁ śarma mahi śravaḥ.<sup>1</sup>

(Cf. S. 672; Ṛv IX.61.10; Yv. XXVI.16)

468. Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā.

Indrāya pātave sutāḥ.<sup>2</sup>

(Cf. S. 689; Ṛv IX.1.1; Yv. XXVI.25)

466. That foremost accomplishment of yours, O Self, the delighter of all, deserves renown in heaven, when for the good of man, you arrest by force the breath of evil forces (the dark clouds), thereby sending down the rain of virtues. May the resplendent self overpower darkness of every corner with His radiance. May He, the accomplisher of hundred-fold selfless actions, procure vigour and procure food for us.<sup>10</sup>  
(Cf. Ṛ II.22.4)

Here ends Khaṇḍa XII of Adhyāya IV, and also ends Adhyāya IV and ends Daśati 8 of Prapāṭhaka V.  
ALSO ENDS AINDRA KĀṆḌA (PĀRVA).

## PAVAMĀNA KĀṆḌA (PĀRVA)

### Adhyāya V

#### Khaṇḍa I

#### Daśati 9

467. High is the birth of this sap of life; though set in heaven, it has come down to the earth with strong sheltering power, fame and sustenance.<sup>1</sup>  
(Cf. S. 672; Ṛv IX.61.10)
468. O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for the acceptance of the aspirant, the resplendent self.<sup>2</sup>  
(Cf. S. 689; Ṛv IX.1.1)



वृषा पवस्व धारया मरुत्वते च मत्सरः । विश्वा दधान ओजसा ॥३॥  
 यस्ते मदो वरेण्यस्तेना पवस्वान्धसा । देवावीरघशसहा ॥४॥  
 तिस्रो वाच उदीरते गावो मिमन्ति धेनवः । हरिरिति कनिक्रदत् ॥५॥  
 इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः । अर्कस्य योनिमासदम् ॥६॥  
 असाव्यश्शुर्मदायाप्सु दक्षो गिरिष्ठाः । इयेनो न योनिमासदत् ॥७॥  
 पवस्व दक्षसाधनो देवेभ्यः पीतये हरे । मरुद्भ्यो वायवे मदः ॥८॥  
 परि स्वानो गिरिष्ठाः पवित्रे सोमो अक्षरत् । मदेषु सर्वधा असि ॥९॥

469. Vṛṣā pavasva dhārayā marutvate ca matsarah.  
 Viśvā dadhāna ojasā.<sup>3</sup>  
 (Cf. S. 803; Rv IX.65.10)

470. Yaste mado vareṇyastena pavasvāndhasā.  
 Devāvīr aghasamśahā.<sup>4</sup>  
 (Cf. S. 815; Rv IX.61.19)

471. Tisro vāca udīrate gāvo mīmanti dhenavaḥ.  
 Harireti kanikradat.<sup>5</sup>  
 (Cf. S. 869; Rv IX.33.4)

472. Indrāyendo marutvate pavasva madhumattamaḥ.  
 Arkasya yonim āsadam.<sup>6</sup>  
 (Cf. S. 1076; Rv IX.64.22)

473. Asāvyaṁśur madāyāpsu dakṣo giriṣṭhāḥ.  
 Śyeno na yonim āsadat.<sup>7</sup>  
 (Cf. S. 1008; Rv IX.62.4)

474. Pavasva dakṣasādhano devebhyah pītaye hare  
 Marudbhyo vāyave madah.<sup>8</sup>  
 (Cf. S. 919; Rv IX.25.1)

475. Pari svāno giriṣṭhāḥ pavitre somo aksarat  
 Madesu sarvadhā asi.<sup>9</sup>  
 (Cf. S. 1093; Rv IX.18.1)

469. May you, O showerer of benefits, flow in a stream for inspiring mortal men in general, and grant us riches by your superior might.<sup>3</sup>  
(Cf. S. 803; Rv IX.65.10)
470. Flow onward with such of your juice as is exhilarating most excellent, dear to Nature's bounties and slayer of wicked people.<sup>4</sup>  
(Cf. S. 815; Rv IX.61.19)
471. The priests utter the three sacred texts (the Rk, the Yajuhṣ and the Sāmans); the milch kine low on beeing milked, while the green-tinted elixir flows with roaring sound to the collecting vessel.<sup>5</sup>  
(Cf. S. 869; Rv IX.33.4)
472. Flow, O drops of elixir, sweet-flavoured, for the resplendent self. Flow for men in general. Take your proper place in the spiritual sacrifice.<sup>6</sup>  
(Cf. S. 1076; Rv IX.64.22)
473. This rapid (divine elixir) like mountain-born stream of water flows for exhilaration; it alights like a falcon on his own place of stay.<sup>7</sup>  
(Cf. S. 1008; Rv IX.62.4)
474. O green-hued embrosia, the bestower of strength, may you flow for enjoyment of divine powers, such as vital principles and vital winds.<sup>8</sup>  
(Cf. S. 919; Rv IX.25.1)
475. O elixir of bliss, with your habitation on hill-tops, when effused, you flow on the ultra-psychic woollen strainers. O nectar, you are the supreme sustaining among them who give us ecstatic delight.<sup>9</sup>  
(Cf. S. 1093; Rv IX.18.1)

परि प्रिया दिवः कविर्वयांसि नस्याहिताः । स्वानैर्याति कविक्रतुः ॥१०॥

476. Pari priyā divaḥ kavir vayāṁsi naptiyor hitaḥ.  
Svānair yāti kavikratuḥ.<sup>10</sup>  
(Cf. S. 935; Rv IX.9.1)

( १० ) दशमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया क्रच आवेयः स्वावाचः, (२) द्वितीयाया आन्त्यभिताः,  
(३, ८) तृतीयाहम्योपाङ्गितसोऽमहीयुः, (४) चतुर्थ्यां वासुभिर्भुगुर्भार्गवो बभ्रुदक्षिर्वा, (५-६) पञ्चमीषष्ठयो-  
र्मांदिनः कश्यपः, (७) सप्तम्याः कश्यपो निमुषिः, (८-१०) नवमीदशम्योश्च कारयपोऽस्तितो देवतो  
वा क्रचयः । (१-६, ९-१०) प्रथमादितुषद्वयस्य नवमीदशम्योश्च सोमः, (७) सप्तम्या  
इन्द्रयायू, (८) अष्टम्याश्च वैश्वानरो देवता । गाथमी छन्दः ॥

प्र सोमासो मदच्युतः श्रवसे नो मघोनाम् । सुता विदथे अक्रमुः ॥१॥  
प्र सोमासो विपश्चितोपो नयन्त उर्मयः । वनानि महिषा इव ॥२॥  
पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने । विश्वो अप द्विपो जहि ॥३॥  
वृषा ह्यसि भानुना युमन्तं त्वा हवामहे । पवमान स्वदेशम् ॥४॥

## Khanda II

### Daśati 10

477. Pra somāso madacyutaḥ śravase no maghonām.  
Sutā vidathe akramuḥ.<sup>1</sup>  
(Cf. S. 769; Rv IX.32.1)

478. Pra somāso vipaścītopo ūrmayah.  
Vanāni mahiṣā iva.<sup>2</sup>  
(Cf. S. 764; Rv IX.33.1)

479. Pavasvendo vṛṣā sutaḥ kṛdhī no yaśaso jane.  
Viśvā apa dviṣo jahi.<sup>3</sup>  
(Cf. S. 778; Rv IX.61.28)

480. Vṛṣā hyasi bhānunā dyumantam tvā havāmahe.  
Pavamāna svaḍrśam.<sup>4</sup>  
(Cf. S. 784; Rv IX.65.4)

476. Not only wise, but you work with your penetrating wisdom; you are rightly pleased at the source where effusion takes place. The one who enjoys and accepts you is raised to the highest stature dear to heaven.<sup>10</sup>  
(Cf. S. 935; Rv IX.9.1)

## **Khaṇḍa II**

### **Daśati 10**

477. May the elixir of love divine, full of exhilaration, be effused during all sacred performances. They rush forth for our sustenance, for us who are the organizers of sacrifice.<sup>1</sup>  
(Cf. S. 769; Rv IX.32.1)
478. The conscientious drops of divine love rush along like waves of water or like buffaloe to forests.<sup>2</sup>  
(Cf. S. 764; Rv IX.32.1)
479. O mighty love divine, the showerer of benefits, may you make us celebrated amongst men and drive away all our adversaries.<sup>3</sup>  
(Cf. S. 778; Rv IX.61.28)
480. We, the performers of noble selfless works, praise you, O purified elixir, brilliant with radiance. Verily, you are the showerer of blessings.<sup>4</sup>  
(Cf. S. 784; Rv IX.65.4)

इ॒न्दुः पवि॑ष्ट चे॒तनः॑ प्रि॒यः कवी॑नां म॒तिः । सृ॒जद॑श्च॒ रथो॑रिव ॥५॥  
 अ॒सृक्ष॑त प्र वा॒जिनो॑ ग॒व्या सोमा॑सो अ॒श्वया॑ । शु॒क्रासो॑ वी॒रया॑श॒वः ॥६॥  
 प॒वस्व दे॒व आयु॑षगि॒न्द्रं गच्छ॑तु ते म॒दः । वा॒युमा रो॒ह ध॑र्म॒णा ॥७॥  
 प॒वमानो॑ अजी॒जन॑द्दि॒वश्चि॒त्रं न त॑न्यतुम् । ज्योति॑र्वि॒श्वान॑रं बृ॒हत् ॥८॥  
 परि॑ स्वा॒नास॑ इ॒न्दवो॑ म॒दाय॑ ब॒र्हणा॑ गिरा । म॒धो अ॑र्षन्ति धा॒रया॑ ॥९॥  
 परि॑ प्रा॒सिष्य॑दत्क॒विः सिन्धो॑रु॒र्माव॑धि श्रितः । का॒रं वि॒भ्रत्पु॑रु॒त्स्पृह॑म् ॥१०॥

॥ इति पञ्चमः प्रपाठकः ॥

481. Induh paviṣṭa cetanaḥ priyaḥ kavīnām matiḥ.  
 Śṛjad aśvam rathīriva.<sup>5</sup>  
 (Cf. Rv IX.64.10)
482. Asṛkṣata pra vājino gavyā somāso aśvayā.  
 Śukrāso vīrayāśavaḥ.<sup>6</sup>  
 (Cf. S. 1034; Rv IX.64.4)
483. Pavasva deva āyuṣag indram gacchatu te madah.  
 Vāyumā roha dharmaṇā.<sup>7</sup>  
 (Cf. S. 1235; Rv IX.63.22)
484. Pavamāno ajījanad divaścitraṁ na tanyatum.  
 Jyotir vaiśvānaram bṛhat.<sup>8</sup>  
 (Cf. S. 889; Rv IX.61.16)
485. Pari svānāsa indavo madāya barhaṇā girā.  
 Madho arṣanti dharayā.<sup>9</sup>  
 (Cf. S. 1122; Rv IX.10.4)
486. Pari prāsiṣyadat kaviḥ sindhorūrmāvadhi śritaḥ.  
 Kārum bibhrat purusprham.<sup>10</sup>  
 (Cf. Rv IX.14.1)

Here ends Daśati 10 and Ardha II of Prapāthaka V and also ends Prapāthaka V. Also ends Khaṇḍa II of Adhayāya V.

481. This divine elixir, the enlightener, the beloved, flow forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse.<sup>5</sup> (Cf. Rv IX.64.10)
482. The powerful, brilliant, rapid divine elixir are effused in the hope of obtaining cattle, horses and have offspring.<sup>6</sup> (Cf. S. 1034; Rv IX.64.4)
483. Flow, O brilliant elixir; let your exhilarating juice proceed intermittently to the resplendent Lord and rise with your supporting juice to superactivity.<sup>7</sup> (Cf. S. 1235; Rv IX.63.22)
484. The pure elixir generates in heaven the great light, the guide of all men, as it were the marvellous thunder.<sup>8</sup> (Cf. S. 889; Rv IX.61.16)
485. The blissful elixirs are effused and poured forth, in the midst of loud chants (of verses), and they proceed in a stream to excite exhilaration.<sup>9</sup> (Cf. S. 1122; Rv IX.10.4)
486. The divine elixir of penetrating insight, when effused, flows widely round and is taken to the waves of a river (i.e. it is mixed with water) and with a thrilling sound pleasing to all, (it comes to a receptacle).<sup>10</sup> (Cf. Rv IX.14.1)

Here ends Daśati 10 of Prapāṭhaka V and also its Ardha II; also here ends Prapāṭhaka V. Here also ends Khaṇḍa II of Adhyāya V.

अथ ततः कथावतः

( १ ) षष्ठा दशतिः

(१-१०) दशार्चाया अस्या दशतिः (१, ८-९) षष्ठादमीनवमीनामाङ्गिरसोऽमरीकुः, (१२) द्वितीयाया आङ्गिरसो बृहन्मतिः, (१) तृतीयायाः काश्यपोऽसितो देवलो वा, (४) चतुर्थ्या आङ्गिरसः प्रभूवतुः, (५) पञ्चम्याः काश्यो मेष्पातिभिः, (६-७) षष्ठीसप्तम्योः काश्यपो विभुभिः, (१०) दशम्याआङ्गिरस उचध्य कश्यः । (१) षष्ठाया देवाः, (२, ४-६, ९-१०) द्वितीयायाचतुर्थ्यांवितुचस्य नवमीदशम्योश्च सोमः, (३) तृतीयाया इन्द्रः, (७) सप्तम्याः सूर्यः, (८) अष्टम्याभेन्द्रो वृषहा देवताः । नावमी इन्द्रः ॥

उपो यु जातममुरं गोभिर्भङ्गं परिष्कृतम् । इन्दुं देवा अयासिषुः ॥१॥

पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः । शुम्भन्ति विप्रं धीतिभिः ॥२॥

आविशन्कलशं सुतो विश्वा अर्षन्निभिर्यः । इन्द्रुरिन्द्राय धीयते ॥३॥

असर्जि रथ्यो यथा पवित्रे चम्बोः सुतः । कार्मन्वाजी न्यक्रमीत् ॥४॥

प्र यद्वावो न मूर्णयस्त्वेषा अयासो अक्रमुः । प्रन्तः कृष्णामप त्वचम् ॥५॥

## PRAPĀTHAKA VI: ARDHA I

### Khaṇḍa III

#### Daśati 1

487. Upo su jatam apturam gobhir bhaṅgam pariṣkṛtam.  
Indum devā ayāsisuḥ.₁

(Cf. S. 762; 1335; Rv IX.61.13)

488. Punāno akramīd abhi viśvā mṛdho vicarṣaṇiḥ.  
Śumbhanti vipram dhītibhiḥ.₂

(Cf. S. 924; Rv IX.40.1)

489. Āviśan kalaśam suto viśvā arṣann abhi śriyaḥ.  
Indur indrāya dhiyate.₃

(Cf. Rv IX.62.19)

490. Asarji rathyo yathā pavitre camvoḥ sutaḥ.  
Kārṣman vājī nyakramīt.₄

(Cf. Rv IX.36.1)

491. Pra yad gāvo na bhūrṇayas tveśā ayāso akramuḥ.  
Ghnantaḥ kṛṣṇām apa tvacam.₅

(Cf. S. 892; Rv IX.41.1)

## PRAPĀTHAKA VI: ARDHA I

### Khaṇḍa II

#### Daśatī 1

487. Sent forth by sacred waters, Nature's bounties approach this divine elixir, which is born with fullness, and is the demolisher (of evils) — the one adorned with milk and curds.<sup>1</sup>  
(Cf. S. 762; 1335; Rv IX.61.13)
488. The pure, all-seeing (divine elixir) overcomes all evils; may you honour this sage, the elixir, with holy songs.<sup>2</sup>  
(Cf. S. 924; Rv IX.40.1)
489. This elixir while effused enters in the cosmic pitcher, brings an all round success, and stands and rests for the resplendent Lord.<sup>3</sup>  
(Cf. Rv IX.62.19)
490. Pressed between the two wooden boards, the divine sap is squeezed out; it then passes to the ultra-psychic filter for purification. In this respect, the processes may be compared to letting loose of a chariot-horse, stepping out always forward.<sup>4</sup>  
(Cf. Rv IX.36.1)
491. It descends like streams of waters; it is swift, brilliant, rapid and drives the dark evils.<sup>5</sup>  
(Cf. S. 892; Rv IX.41.1)



अप॑घ्न॒न्पव॑से मृ॒धः क॑तु॒वित्सो॑म मत्सरः । नु॒दस्वा॑दे॒वयु॑ जनम् ॥६॥  
 अ॒या प॑वस्व धा॒रया॑ य॒या सूर्य॑म॒रोच॑यः । हि॒न्वा॒नो मा॑नु॒षीर॑पः ॥७॥  
 स प॑वस्व य॒ आ॒विथे॑न्द्रं वृ॒त्राय॑ ह॒न्तवे॑ । व॒म्रिवा॑ँसं म॒हीर॑पः ॥८॥  
 अ॒या वी॑ती परि॒ स्रव॑ यस्त॒ हन्दा॑ मदे॒ष्वा । अ॒वाह॑न्न॒वती॑र्नव ॥९॥  
 परि॑ द्यु॒क्षँ स॑न॒द्रयि॑ भर॒द्वाज॑ नो अ॒न्धसा॑ । स्वा॒नो अ॑र्ष पवि॒त्र आ॑ ॥१०॥

492. Apaghnan pavase mṛdhaḥ kratuvit soma matsarah.  
 Nudasvādevayum janam.<sup>6</sup>  
 (Cf. S. 1237; Rv IX.63.24)

493. Ayā pavasva dhārayā yayā sūryam arocayaḥ.  
 Hinvāno mānusīr apah.<sup>7</sup>  
 (Cf. S. 1216; Rv IX.63.7)

494. Sa pavasva ya āvithendram vṛtrāya hantave.  
 Vavrivāṁsam mahīr apah.<sup>8</sup>  
 (Cf. Rv IX.61.22)

495. Ayā vītī pari srava yas ta indo madeṣvā.  
 Avāhan navatīr nava.<sup>9</sup>  
 (Cf. S. 1210; Rv IX.61.1)

496. Pari dyukṣam sanad rayim bharadvājam no andhasā.  
 Svāno arṣa pavitra ā.<sup>10</sup>  
 (Cf. Rv IX.52.1)

492. O divine elixir, you who are exhilarating, flow onwards and defeat the enemies. Please bestow right knowledge on us; may you drive off the people who do not respond to bounties, i.e. to law and order.<sup>6</sup>  
(Cf. S. 1237; Rv IX.63.24)
493. O Lord of divine elixir, may your blessings flow with that stream wherewith you lighten up the sun and urge on the waters beneficial to men.<sup>7</sup>  
(Cf. S. 1216; Rv IX.63.7)
494. Flow onward, as you have been flowing, to help the resplendent self in slaying nescience, which obstructs the flow of the great streams of pious thoughts.<sup>8</sup>  
(Cf. Rv IX.61.22)
495. O love, divine, may you flow with that nourishing spirituality which enables the resplendent self to subdue ninety and nine strong-holds of nescience in the battle of life.<sup>9</sup>  
(Cf. S. 1210; Rv IX.61.1)
496. May the glittering elixir of devotion, the acquirer of wealth, bestow upon us strength along with food; may it when effused, hasten to the receptacles through the filters.<sup>10</sup>  
(Cf. Rv IX.52.1)

( २ ) द्वितीया दशतिः

- (१-१४) ऋतुवर्षाया अस्या दशतिः (१) मयमाया ऋचः काण्डो मेमातिभिः, (२, ७) द्वितीयास्तप्तस्योर्वावणि-  
 र्भुगुर्गर्गो जमदग्निर्वा, (३) कृतीयाया आङ्गिरस उपध्यः, (४) ऋतुर्ध्याः कावपयोऽवत्सारः, (५) पञ्चम्याः  
 कावपयो निभुविः, (६, १०) षष्ठीवशाभ्योः कावपयोऽसितो देवतो वा, (८-९) अष्टमीनवम्यो-  
 र्गौरीषः कश्यपः, (११) एकादस्या भार्गवः कविः, (१२) द्वादस्या भार्गवो जमदग्निः,  
 (१३) त्रयोदस्या आङ्गिरसोऽपात्यः, (१४) ऋतुर्दस्या आङ्गिरसोऽमहीपुर्नयः । (१, ६)  
 मयमापद्योः सूर्यः, (२, ४-५, ७-८, १०-१४) द्वितीयाऋतुर्ध्याः ऋचीतप्तम्वहमीनां  
 दशम्यादिषष्ठ्यानाञ्च सोमः, (३) कृतीयाया इन्द्रः, (५) नवम्याश्च  
 सोमेन्द्री देवताः । गायत्री छन्दः ॥

अ॒चिक्रद॑दृ॒षा ह॑रि॒र्महा॑न्मि॒त्रो न दर्श॑तः । स॒ सूर्ये॑ण दि॒द्युते ॥१॥  
 आ ते॑ दक्षं॒ मयो॑भुवँ व॒ह्निम॑द्या वृ॒णीम॑हे । पान्त॑मा पु॒रुस्प्र॑हम् ॥२॥  
 अध्व॑र्यो अ॒द्रिभिः सु॑त॒ सौमे॑ पवि॒त्र आ न॑य । पु॒नाहो॑न्द्राय॒ पात॑वे ॥३॥  
 तर॑त्स॒ मन्दी॑ धावति॒ धारा॑ सु॒तस्या॑न्धसः । तर॑त्स॒ मन्दी॑ धावति ॥४॥  
 आ प॑वस्व स॒हस्रि॑ण॒ स र॑यि॒ सौम सु॑वीर्यम् । अस्मे॑ श्रवा॒ंसि धा॑रय ॥५॥

## Khanda IV

### Daśati 2

497. Acikradad vṛṣā harir mähān mitro na darśataḥ.  
 Saṁ sūryeṇa didyute.  
 (Cf. S. 1042; Rv IX.2.6; Yv. XXXVIII.22)
498. Ā te daksam mayobhuvam vahnimadyā vṛṇīmahe.  
 Pāntam ā purusprham.  
 (Cf. S. 1137; Rv IX.65.88)
499. Adhvaryo adiribhiḥ sutarṁ somam pavitra ā naya.  
 Punāhīndraya pātave.  
 (Cf. S. 1225; Rv IX.51.1; Yv. XX.31)
500. Tarat sa mandī dhāvati dhārā sutasyāndhasaḥ.  
 Tarat sa mandī dhāvati.  
 (Cf. S. 1057; Rv IX.58.1)
501. Ā pavasva sahasraṇaṁ rayiṁ soma suvīryam.  
 Asme śravāṁsi dhārāya.  
 (Cf. Rv IX.63.1)

**Khaṇḍa IV****Daśati 2**

497. This mighty showerer blessings gives out a thrilling sound as it drops (on the strainer). It is beautiful as a friend; it shines (in heaven) with the sun.<sup>1</sup>  
(Cf. S. 1042; Rv IX.2.6)
498. We depend on your strength today and ever; you are the source of happiness, the bearer of good things, the defender (against evils) and evoked by many.<sup>2</sup>  
(Cf. S. 1137; Rv IX.65.28)
499. O pious devotee, may you effuse the elixir that has been purified through the ultra-psychic filter after crushing with rock-like adamantite will power for the joy of your resplendent soul.<sup>3</sup>  
(Cf. S. 1225; Rv IX.51.1)
500. He (the divine sap of spirituality), exhilarating and rescuing (from sins) runs swiftly (to receptacles): the effused sap of nourishment flows in streams. Swiftly runs the restuing elixir, the giver of delight.<sup>4</sup>  
(Cf. S. 1057; Rv IX.58.1)
501. O Lord of divine bliss, pour upon us thousandfold wealth, grant excellent progeny and secure ample food for us.<sup>5</sup>  
(Cf. Rv IX.63.1)

अनु॑ प्र॒नासे॑ आ॒यवः॑ पदं॑ नवी॒यो अक्र॑मुः । रु॒चे ज॑नन्त॒ सूर्य॑म् ॥६॥  
 अ॒षा सोम॑ द्यु॒मत्त॑मो॒भि द्रो॑णा॒नि रो॑रुवत् । सी॒द॒न्यो॒नौ व॑ने॒ष्वा ॥७॥  
 वृ॒षा सोम॑ द्यु॒माँ अ॑सि॒ वृषा॑ दे॒व वृ॑षव्रतः । वृ॒षा ध॑र्मा॒णि द॑ध्रिषे ॥८॥  
 इ॒षे प॑वस्व॒ धार॑या मृ॒ज्यमा॑नो मनी॒षिभिः॑ । इ॒न्दो रु॑चा॒भि गा इ॑हि ॥९॥  
 म॒न्द्रया॑ सोम॒ धार॑या वृ॒षा प॑वस्व॒ दे॒वयुः॑ । अ॒न्या वो॑रै॒भिर॑स्स॒युः ॥१०॥  
 अ॒या सोम॑ सु॒कृत्या॑ म॒हान्त॑स॒न्नन्य॑वर्द्ध॒याः । म॒न्दान॑ इ॒दृषा॑यसे ॥११॥

502. Anu pratnāsa āyavaḥ padam naviyo akramuḥ.  
 Ruce jananta sūryam.<sup>6</sup>  
 (Cf. Rv IX.23.2)

503. Arsā soma dyumattamobhi droṇāni roruvat.  
 Sidaṇ yonau vanesvā.<sup>7</sup>  
 (Cf. S. 994; Rv IX.65.19)

504. Vṛṣā soma dyumām asi vṛṣā deva vṛṣavrataḥ.  
 Vṛṣā dharmāni dadhrīṣe.<sup>8</sup>  
 (Cf. S. 781; Rv IX.64.1)

505. Iṣe pavasva dhārayā mṛjyamāno manīṣibhiḥ.  
 Indo rucābhi gā ihi.<sup>9</sup>  
 (Cf. S. 841; Rv IX.64.13)

506. Mandrayā soma dhārayā vṛṣā pavasva devayuh.  
 Avyā vārebhir asmayuḥ.<sup>10</sup>  
 (Cf. Rv IX.6.1)

507. Ayā soma sukrtyayā mahānt sann abhyavarddhathāḥ.  
 Mandāna id vṛṣāyase.<sup>11</sup>  
 (Cf. Rv IX.47.1)

502. These swift-going coming horses (of the sun) have been traversing a new field since the eternal past; they, as if, impel the sun to give light.<sup>6</sup>  
(Cf. Rv IX.23.2)
503. Hasten, most radiant divine elixir, with a roar to the ultra-psychic receptacles, as a hawk flying to its nest.<sup>7</sup>  
(Cf. S. 994; Rv IX.65.19)
504. O Lord of divine love, you are bright and consecrating; O showerer, consecration by sprinkling is your sacred privilege; O showerer, you sustain eternal law and order.<sup>8</sup>  
(Cf. S. 781; Rv IX.64.1)
505. O holy water, cleansed by the priests, may you flow as a stream for our sustenance and with fodder go to the cattles.<sup>9</sup>  
(Cf. S. 841; Rv IX.64.13)
506. O elixir of joy divine, showerer of blessings, keen to meet divine powers, may you be favourable to us; flow with your exhilarating stream into the ultra-psychic fleecy strainer.<sup>10</sup>  
(Cf. Rv IX.6.1)
507. By the sacred solemnity, the blissful elixir is magnified before the mighty divines; joyous it moves like a mighty bull.<sup>11</sup>  
(Cf. Rv IX.47.1)

अयं विचर्षेणिर्हितः पवमानः स चेतति । हिन्वान् आप्यं बृहत् ॥१२॥  
 प्र न इन्दो महे तु न ऊर्मि न बिभ्रदर्षसि । अभि देवा अयास्यः ॥१३॥  
 अपन्नमवते मृधोप सोमो अरावणः । गच्छन्निन्द्रेत्य निष्कृतम् ॥१४॥

508. Ayam vicarṣaṇir hitaḥ pavamānaḥ sa cetati.  
 Hinvāna āpyam bṛhat.<sup>12</sup>  
 (Cf. Rv IX.62.10)

509. Pra na indo mahe tu na ūrmim na bibhrad arṣasi.  
 Abhi devāṁ ayāsyah.<sup>13</sup>  
 (Cf. Rv IX.44.1)

510. Apāghnan pavate mṛdhopa somo arāvaṇaḥ.  
 Gacchann indrasya niṣkṛtam.<sup>14</sup>  
 (Cf. S. 1213; Rv IX.61.25)

( १ ) कृतीया ददाति:

(१-१२) द्वादशर्षया मध्या दसते: सार्षपः—सार्क्षत्यो मध्याधः, सारीषः कस्य, रज्जुगणो गोलमा, मीमोऽकि,  
 गापिनो विश्वामित्रः, आर्गयो वमदमिः, वैश्वामित्रो वसिष्ठश्च कस्य । (१-४, १-५) अथवाविचतसृषां पञ्चवावि-  
 पतसृषाश्च सोमः, (५) पञ्चम्याः सोमोऽचः, (१०) दधम्याः सोम इन्द्रो मरुत्वाश्च, (११) पञ्चदस्याः  
 सोमो देवाः, (१२) द्वादश्याश्च मध्यान् सोमो देवताः । वृषती कस्यः ।

पुनानः सोमं धारयापो वसानो अर्षसि ।  
 आ रत्नधा योनिमृतस्य सीदस्पुस्तौ देवो हिरण्ययः ॥१॥

## Khanda V

### Daśati 3

511. Punānaḥ soma dhārayāpo vasāno arṣasi.  
 Ā ratnadhā yonim ṛtasya sīdasyutso devo hiranyayah.<sup>1</sup>  
 (Cf. S. 675; Rv IX.107.4)

508. This all-seeing flowing divine elixir, deposited on the sides of the container, furnishes us with abundant food. As a product of waters, it is known to all.<sup>12</sup>  
(Cf. Rv IX.62.10)
509. O love, you flow to us to bestow abundance. The internal organ bears the thrills of your waves and conveys them in turn to gods (the sense organs).<sup>13</sup>  
(Cf. Rv IX.44.1)
510. The elixir of divine love flows onward, chasing the malignant, and driving off the withholders of wealth and thus it proceeds to the holy abode of the resplendent Lord.<sup>14</sup>  
(Cf. S. 1213; Rv IX.61.25)

### **Khaṇḍa V**

#### **Daśati 3**

511. You have been filtered clear, O elixir; you flow in a stream clothed in consecrated waters; you are the giver of wealth and rest in the place of cosmic rites. It flows forth upwards like a golden fountain.<sup>1</sup>  
(Cf. S. 675; Rv IX.107.4)



प॑रीतो॑ पि॒बता॑ सु॒त॑ सोमो॑ य उ॒त्तम॑ ह॒विः ।  
 द॑धन्वा॑ यो न॒र्यो अ॑प्स्वा॒न्तरा॑ सु॒षाव॑ सोमम॑द्रिभिः ॥२॥  
 आ सोम॑ स्वा॒नो अ॑द्रिभिस्ति॒रो वारा॑ण्यव्यया ।  
 ज॑नो न पु॒रि च॑म्बो॒र्विश॑दरिः स॒दो वने॑षु दधिषे ॥३॥  
 प्र सोम॑ दे॒ववी॑तये सि॒न्धुने॑ पि॒प्ये अ॑णसा ।  
 अ॒शोः पय॑सा मदि॒रो न जा॑गृ॒विर॑च्छा को॒शं मधु॑भ्रुतम् ॥४॥  
 सोम॑ उ प्वा॒णः सो॑तृभि॒रधि॑ ष्णुभि॒रवी॑नाम् ।  
 अ॒श्वये॑व ह॒रिता॑ याति॒ धारया॑ म॒न्द्रया॑ याति॒ धारया॑ ॥५॥  
 त॒वाह॑ सोम॑ रा॒रण स॑ख्य इ॒न्दो दि॑वेदि॒वे ।  
 पु॒रुणि॑ बभ्रो॒ नि च॑रन्ति॒ मामव॑ परि॒धीर॑ति॒ता ह॑हि ॥६॥

512. Parīto śiñcatā sutaṁ somo ya uttamaṁ haviḥ.  
 Dadhanvāṁ yo naryo apsvāntarā suṣāva  
 somamadribhiḥ.<sup>2</sup>  
 (Cf. S. 1313; Rv IX.107.1; Yv. XIX.2)

513. Ā soma svāno adribhistiro vārāṇyavyayā.  
 Jano na puri camvor viśaddhariḥ sado vaneṣu  
 dadhrise.<sup>3</sup>  
 (Cf. S. 1689; Rv IX.107.10)

514. Pra soma devavītaye sindhur na pipye arnasā.  
 Aṁśoḥ payasā madiro na jāgrvir acchā kośam  
 madhuścutam.<sup>4</sup>  
 (Cf. S. 767; Rv IX.107.12)

515. Soma u śvāṇaḥ sotrbhir adhi ṣṇubhir avīnām.  
 Aśvaye va haritā yāti dhārayā mandrayā yāti dhārayā.<sup>5</sup>  
 (Cf. S. 997; Rv IX.107.8)

516. Tavāham soma rāraṇa sakhya indo divedive.  
 Puruṇi babhro ni caranti mām ava paridhīfirati tāṁ  
 ihi.<sup>6</sup>  
 (Cf. S. 922; Rv IX.107.19)

512. Hence sprinkle forth the effused divine elixir from all sides; it is the best sacred oblation; it is useful to men as well. It is dressed with waters of firmament; its plant is crushed under stones by the priests.<sup>2</sup>  
(Cf. S. 1313; Rv IX.107.1)
513. Sing loudly to the glory of the purified elixir, (the instituter of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises.<sup>3</sup>  
(Cf. S. 1689; Rv IX.107.10)
514. O divine elixir, like rivers feeding on ocean, you are fed with water for the rejoicing of Nature's bounties; full of joy to the extreme, you move towards the honey-dropping pitcher, meant to stock the spiritual bliss.<sup>4</sup>  
(Cf. S. 767; Rv IX.107.12)
515. Pressed out by the cosmic effusers, the elixir comes filtered from the cosmic fleecy filters placed at high levels. It proceeds ahead with its golden stream as a mare; it proceeds ahead with its exhilarating stream.<sup>5</sup>  
(Cf. S. 997; Rv IX.107.8)
516. O divine elixir, in your friendship, I have been rejoicing day by day; many evils assail me. O bright elixir, overcome them who surround me and tease.<sup>6</sup>  
(Cf. S. 922; Rv IX.107.19)

मृज्यमानः सुहस्ता समुद्रे वाचमिन्वसि ।  
 रयिं पिशङ्गं बहुलं पुस्तृष्टं पवमानाभ्यर्षसि ॥७॥  
 अभि सोमास आयवः पवन्ते मद्यं मदम् ।  
 समुद्रस्याधि विष्टपे मनीषिणो मत्सरासौ मदच्युतः ॥८॥  
 पुनानः सोम जागृविरव्या वारैः परि प्रियः ।  
 त्वं विप्रो अभवोग्निस्तम मध्वा यज्ञं मिमिक्ष णः ॥९॥  
 इन्द्राय पवते मदः सोमो मरुत्वते सुतः ।  
 सहस्रधारो अत्यव्यमर्षति तमी मृजन्त्यायवः ॥१०॥  
 पवस्व वाजसातमोभि विश्वानि वार्या ।  
 त्वं समुद्रः प्रथमे विधर्म देवेभ्यः सोम मत्सरः ॥११॥

517. Mrjyamānaḥ suhastyā samudre vācaminvasi.  
 Rayim piśaṅgam bahulam puruspr̥ham  
 pavamānābhyar̥sasi. 7  
 (Cf. S. 1079; Rv IX.107.21)
518. Abhi somāsa āyavaḥ pavante madyam madam.  
 Samudrasyādhi viṣṭape manīṣiṇo matsarāso  
 madacyutaḥ. 8  
 (Cf. S. 856; Rv IX.107.14)
519. Punānaḥ soma jāgrvir avyā vāraiḥ pari priyaḥ.  
 Tvam vipro abhavoṃgirastama madhvā yajñam  
 mimikṣa nah. 9  
 (Cf. Rv IX.107.6)
520. Indrāya pavate madaḥ somomarutvate sutaḥ.  
 Sahasradhāro atyavyam ar̥ṣati tamī mr̥jantyāyavaḥ. 10  
 (Cf. Rv IX.107.17)
521. Pavaśva vājasātamobhi viśvāni vāryā.  
 Tvaṃ samudraḥ prathame vidharman devebhyaḥ soma  
 matsarah. 11  
 (Cf. Rv IX.107.23)

517. O elixir, cleansed by beautiful fingers of both the hands, you utter divine words in the process of purification and filtration. You bring, O golden-hued elixir, much-coveted wealth which from you flows to us.<sup>7</sup>  
(Cf. S. 1079; Rv IX.107.21)
518. The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligent and exhilarating.<sup>8</sup>  
(Cf. S. 856; Rv IX.107.14)
519. The ever-vigilant effused elixir flows and passed through the cosmic fleecy filter. You are intelligent, prominent among all the body-fluids. May you sprinkle your oblations with this exhilarating juice.<sup>9</sup>  
(Cf. Rv IX.107.6)
520. When effused and expressed, it flows for the aspirant self, attended with the vital breaths. With all its thousand streams, it passes through the fleecy sieve for filtration. It is cleansed by men.<sup>10</sup>  
(Cf. Rv IX. 107.17)
521. Flow onward, O elixir, full of all praises, to procure good for us; you are the exhilarator of the divine powers, and the chief supporter of the firmament.<sup>11</sup>  
(Cf. Rv IX.107.23)

पवमाना असृक्षत पवित्रमति धारया  
मरुत्वन्तो मत्सरा इन्द्रिया हया मेधामभि प्रयासि च ॥१२॥

522. Pavamānā asrksata pavitramati dhārayā.  
Marutvanto matsarā indriyā hayā medhām abhi  
prayāsi ca.<sup>12</sup>  
(Cf. R̥v IX.107.25)

( ५ ) चतुर्थी वसतिः

- (१-१०) दशार्चाया अस्या दशतिः (१, ९) प्रपमानवर्म्योर्ज्योः कान्य उरायाः, (२) द्वितीयाया वासिष्ठो वृषगायः,  
(३, ७) कृतीपास्तन्योः शाक्त्य परागतः, (४, ६) चतुर्थीपष्ठयोर्मिश्रवल्गो वसिष्ठः, (५, १०) पञ्चमी-  
दशम्योर्द्विषोदासिः प्रतर्देवः, (८) मष्टम्याश्च काण्वः प्रस्कण्व क्रवणः । (१) प्रपमाया वयः,  
(२) द्वितीयाया देवा वरुहश्च (३, ७) कृतीपास्तन्योः सूर्यः, (४) चतुर्थ्यां देवाः,  
(५) पष्ठम्याः सुतो विचे देवा या, (६) पष्ठया वरुणः, (८, १०) अष्टमी-  
दशम्योः सोमः, (९) नयम्याधेन्द्रसोमी देवताः । भिष्टुषू छन्दः ॥

प्र तु द्रव परि कौशं नि धौद नृभिः पुनानौ अभि वाजमर्ष ।  
अश्वं न त्वा वाजिनं मर्जेयन्तोच्छा बर्ही रशनाभिर्नयन्ति ॥१॥  
प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति ।  
महिन्नतः शुचिबन्धुः पावकः पदा वराहो अभ्यैति रेभन् ॥२॥

## Khaṇḍa VI

### Daśati 4

523. Pra tu drava pari kośam ni ṣīda nṛbhiḥ punāno abhi  
vājam arsa.  
Asvam na tvā vājinam marjayantocchā barhī raśaṇābhir  
nayanti.<sup>1</sup>  
(Cf. S. 677; R̥v IX.87.1)
524. Pra kāvyam uśaneva bruvāṇo devo devānām janimā  
vivakti.  
Mahivrataḥ śucibhandhuḥ pāvakaḥ padā varāho  
abhyeti rebhan.<sup>2</sup>  
(Cf. S. 1116; R̥v IX.97.7)

522. Your filtered juices, neat and clean, are let flow through the cosmic filter in a stream for the resplendent self and for the vital elements. They are exhilarating, and swift-moving. They bring us nutrition and fame.<sup>12</sup> (Cf. Rv IX.107.25)

## Khaṇḍa VI

### Daśati 4

523. Flow fast, O elixir, and settle down in the cosmic receptacle. Purified by the priests, come forward to provide us with food. They cleanse you like a strong courser and lead you to the place of worship with fingers as if a horse led with reins.<sup>1</sup> (Cf. S. 677; Rv IX.87.1)
524. The divine seer, the chanter and the poet knows the entire geneology of the divine creation, which he proclaims. Assiduous in pious observances, possessor of brilliant radiance and brightened, the elixir of bliss approaches the vessels, making a roar like a wild bear with its foot.<sup>2</sup> (Cf. S. 1116; Rv IX.97.7)

तिस्रो वाच इरयति प्र वह्निकृतस्य धीतिं ब्रह्मणो मनीषाम् ।  
 गावो यन्ति गोपतिं पृच्छमानाः सोमं यन्ति मतयो वावशानाः ॥३॥  
 अस्य प्रेषा हेमना पूयमानो देवो देवेभिः समपृक्तं रसम् ।  
 सुतः पवित्रं पर्येति रेभन्मितेव सद्यः पशुमन्ति होता ॥४॥  
 सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः ।  
 जनितामेजनिता सूर्यस्य जनितेन्द्रस्य जनिता विष्णोः ॥५॥  
 अभि त्रिपृष्ठं वृषणं वयोधामङ्गोपिणमवावशन्त वाणीः ।  
 वना वसानो वरुणो न सिन्धुवि रत्नधा दयते वार्याणि ॥६॥

525. Tisro vāca irayati pra vahnir ṛtasya dhītim brahmaṇo manīṣām.

Gāvo yanti gopatim prcchamānāḥ somam yanti matayo vāvaśānāḥ.<sup>3</sup>

(Cf. S. 859; Rv IX.97.34)

526. Asya preṣā hemanā pūyamāno devo devebhiḥ samapṛkta rasam.

Sutaḥ pavitram paryeti rebhan miteva sadma paśumanti hotā.<sup>4</sup>

(Cf. S. 1399; Rv IX.97.1)

527. Somah pavate janitā matīnām janitā divo janitā prthivyāḥ.

Janitāgner janitā sūryasya janitendrasya janitota viṣṇoḥ.<sup>5</sup>

(Cf. S. 943; Rv IX.96.5)

528. Abhi triprṣṭham vṛṣaṇam vayodhām aṅgoṣinam avāvaśanta vāṇiḥ.

Vanā vasāno varuṇo na sindhur vi ratnadhā dayate vāryāni.<sup>6</sup>

(Cf. S. 1408; Rv IX.90.2)

525. The sage, radiant like fire, utters the triple speech (Rk, Yajuh, Sāman). He speaks the wisdom of the Supreme Lord, who sustains the universal order; the praises, the channels of intellect, come to the divine elixir with eagerness, as if the cows come to the cowherd, their master.<sup>3</sup>  
(Cf. S. 859; Rv IX.97.34)
526. The potency of the effused pure shining elixir is further activated by touch of gold (from the rings in the fingers of priests), and the juice, from several contacts assumes other divine characteristics. It then proceeds with a thrilling sound to the ultra-psychic filter, like the ministrant priest moving to the hall, where domestic animals are kept with care.<sup>4</sup>  
(Cf. S. 1399; Rv IX.97.1)
527. The divine elixir is the generator of discriminating intellect, the generator of heaven, the generator of the earth, the generator of the fire-divine, the generator of the sun, the generator of lightning and the generator of the omnipresent life-force. May this divine elixir flow forth.<sup>5</sup>  
(Cf. S. 943; Rv IX.96.5)
528. The voices of the worshippers resound about this divine, who is triple-backed, is the showerer of benefits and is the giver of food. It is arrayed in waters (i.e. the elixir is mixed with water) as if the rivers meeting the ocean. May the elixir, the possessor of precious gems and jewels, bestow on us much desired riches.<sup>6</sup>  
(Cf. S. 1408; Rv IX.90.2)



अक्रान्तसमुद्रः प्रथमे विधर्मं जनयन्प्रजा भुवनस्य गोपाः ।  
 वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे स्वानो अद्रिः ॥७॥  
 कनिक्रन्ति हरिरा सृज्यमानः सीदन्वनस्य जठरे पुनानः ।  
 नृभिर्यतः कृणुते निर्णिजं गामतो मतिं जनयत स्वधाभिः ॥८॥  
 एष स्य ते मधुमाꣳ इन्द्र सोमो वृषा वृष्णः परि पवित्रे अक्षाः ।  
 सहस्रदाः शतदा भूरिदावा शश्वत्तमे बहिरा वाज्यस्यात् ॥९॥  
 पवस्व सोम मधुमाꣳ ऋतावापो वसानो अधि सानो अव्ये ।  
 अवे द्रोणानि घृतवन्ति रोह मदिन्तमो मत्सर इन्द्रपानः ॥१०॥

529. Akrānt samudraḥ prathame vidharmam janayan prajā  
 bhuvanasya gopāḥ.

Vṛṣā pavitre adhi sāno avye br̥hat somo vāvṛdhe svāno  
 adriḥ.<sup>7</sup>

(Cf. S. 1253; Rv IX.97.40)

530. Kanikranti harirā srjyamānaḥ sīdan vanasya jathare  
 punānaḥ.

Nṛbhir yataḥ kṛṇute nirṇijam gāmato matim janayata  
 svadhābhiḥ.<sup>8</sup>

(Cf. Rv IX.95.1)

531. Eṣa sya te madhumām indra somo vṛṣā vṛṣṇaḥ pari  
 pavitre akṣāḥ.

Sahasradāḥ śtadā bhūridāvā śasvattamam barhirā  
 vājyasthāt.<sup>9</sup>

(Cf. Rv IX.87.4)

532. Pavasva soma madhumām ṛtāvāpo vasāno adhi sāno  
 avye.

Ava dronāni ghṛtavanti roha madintamo matsara  
 indrapānaḥ.<sup>10</sup>

(Cf. Rv IX.96.13)

529. The divine elixir, the king of all beings, holds water in the out-stretched ocean of firmament. Having generated its progeny here, it traverses further across. The brilliant elixir, the showerer of benefits, when effused is mixed with water, where it effervesces by abundance. Then it is made to pass through the cosmic fleecy filter, placed at an elevation.<sup>7</sup>  
(Cf. S. 1253; Rv IX.97.40)
530. The golden-hued elixir roars aloud when it comes out of the plant. After filtration, it rests in the centre of cosmic pitcher; collected by the priests, it is mixed with cow's milk and curds (O priest), chant hymns of praises and give offerings of the elixir.<sup>8</sup>  
(Cf. Rv IX.95.1)
531. For you, O resplendent Self, the showerer, this sweet-flavoured elixir, has been poured into the cosmic filter. The giver of thousand-fold wealth, the giver of hundred-fold wealth, the giver of abundant wealth, the liberal and powerful is present at the eternal cosmic sacrifice.<sup>9</sup>  
(Cf. Rv IX.87.4)
532. Flow onward, O elixir, rich in sweetness, holy and enrobed in the waters; flow across the elevated fleecy filter, then come down to the water-holding vessels. You are exhilarating, thought-evoking and gladdening, and as such a special beverage of the resplendent self.<sup>10</sup>  
(Cf. Rv IX.96.13)

( ५ ) पञ्चमी द्वातिः

- (१-१२) द्वादशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो दैवोदासिः वतर्दनः, (२, १०) द्वितीयादशम्योः शारत्वा परागायः, (३) तृतीयाया वासिष्ठ इन्द्रप्रमतिः, (४) चतुर्थ्या मीत्रावरुणो वसिष्ठः, (५) पञ्चम्या वासिष्ठः कर्णश्रुतः, (६) षष्ठ्या गीतमो नोपकः, (७) सप्तम्या कौरः कण्वः, (८) अष्टम्या वासिष्ठो वसुः, (९) नवम्या शार्ङ्गित्तः कुन्तः, (११) एकादश्या शरिच कश्यपः, (१२) द्वादश्याथ काण्वः अत्यग्न्य ऋषयः । (१, ९, ११-१२) प्रथमानवम्येकादशीद्वादशीनां सोमः, (२, ९-७) द्वितीयाष्टीसप्तमीनां सूर्यः, (३) तृतीयाया देवा सोमश्च, (४, ८) चतुर्थ्याम्योस्त्रिंशतोमी, (५) पञ्चम्या वाक्सोमश्च, (१०) दशम्याथ सोमसूर्यो देवताः । विहुप् छन्दः ॥

प्र सेनानीः शूरो अग्रे रथानां गव्यन्नेति हर्षते अस्य सेना ।

भद्रान्कृष्यन्तिन्द्रहवान्त्सखिभ्य आ सोमो वस्त्रा रभसानि दत्ते ॥१॥

प्र ते धारा मधुमतीरस्रमन्वारं यत्पृत्ता अत्येप्यव्यम्  
पवमानं पवसे धाम गोनां जनयन्त्सूर्यमपिन्वो अर्केः ॥२॥

प्र गायताभ्यर्चाम देवान्त्सोमं हिनोत महते धनाय ।

स्वादुः पवतामति वारमव्यमा सौदतु कलशं देव इन्दुः ॥३॥

## Khaṇḍa VII

### Daśati 5

533. Pra senānīḥ śūro agre rathānām gavyanneti harṣate  
asya senā.  
Bhadrān kṛṣvann indrahavānt sakhibhya ā somo vastrā  
rabhasāni datte.<sub>1</sub>  
(Cf. Rv IX.96.1)

534. Pra te dhārā madhumatīr asrgran vāram yat pūto  
atyēṣyavyam.  
Pavamāna pavase dhāma gonām janayant sūryam  
apinvo arkaiḥ.<sub>2</sub>  
(Cf. Rv IX.97.31)

535. Pra gāyatābhiyarcāma devānt somaṁ hinota mahate  
dhanāya.  
Svāduḥ pavatām ati vāram avyam ā sīdatu kalaśam  
deva induh.<sub>3</sub>  
(Cf. Rv IX.97.4)

**Khanda VII****Daśati V**

533. In front of the chariots, the brave leader, the general of an army, the divine elixir, advances ahead to catch-hold of the lost cattle of enemy. Its army rejoices, as the hero assumes the white robes. The oblations and invocations are for the resplendent self to bring prosperity to friends.<sup>1</sup>  
(Cf. Rv IX.96.1)
534. Your exhilarating streams with all their sweetness are let loose when you pass purified through the cosmic fleecy filter; O divine elixir, may you flow supported by the milk of cattle; as soon as generated, you fill the sun with your radiance.<sup>2</sup>  
(Cf Rv IX.97.31)
535. We shall now sing praises to Nature's bounties: may you specially pay compliments to the elixir for the acquirement of great wealth. The sweet-flavoured elixir passes through the fleecy cosmic filter. Beloved of Nature's bounties, it alights on and stays in the cosmic pitcher.<sup>3</sup>  
(Cf. Rv IX.97.4)

प्र॑ हि॒न्वा॒नो ज॑नि॒ता रो॒द॒स्यो र॑थो न॒ वाज॑ꣳ स॒निप॑न्नयासीत् ।  
 इन्द्र॑ गच्छ॒न्नायु॑षा सꣳशि॒शानो॑ वि॒श्वा वसु॑ ह॒स्तयो॑रा॒दधानः॑ ॥४॥  
 तक्ष॑द्यदो॒ मन॑सो॒ धे॒नतो॑ वा॒ग्येष्ट॑स्य॒ धर्म॑ द्यु॒क्षोर॑नीके ।  
 आदी॑मा॒यन्व॑रमा॒ वाव॑शाना जुष्टं पतिं कल॑शे गाव इन्द्र॑म् ॥५॥  
 साक॑मु॒क्षो म॑र्जयन्त॒ स्वसा॑रो द॒श धी॑रस्य॒ धीत॑यो धनु॒व्रीः ।  
 हरिः॑ प॒य॒द्रव॑ज्जाः सूर्य॑स्य॒ द्रो॒णो न॑नक्षे॒ अत्यो॑ न॒ वाजी ॥६॥  
 अधि॑ यद॒स्मिन्वा॑जिनीव॒ शुभः॑ स्प॒र्द्धन्ते॑ धि॒यः सू॒रे न॑ वि॒शः ।  
 अपो॑ वृ॒णानः॑ प॒वते॑ कवी॒यान्व॑र्ज न॒ पशु॑वर्द्धनाय॒ मन्मे ॥७॥

536. Pra hinvāno janitā rodasyo ratho na vājāṁ saniṣann ayāśīt.

Indram gacchann āyudhā saṁśiśāno viśvā vasu hastayor ādadhānaḥ.<sup>4</sup>

(Cf. Rv IX.90.1)

537. Takṣad yadī manaso venato vāgyeṣṭhasya dharmam dyukṣor anīke.

Ād im āyan varam ā vavaśānā juṣṭam patim kalaśe gāva indum.<sup>5</sup>

(Cf. Rv IX.97.22)

538. Sākamukṣo marjayanta svaśaro daśa dhīrasya dhītayo dhanutriḥ.

Hariḥ paryadravajjāḥ sūryasya droṇam nanakṣe atyo na vājī.<sup>6</sup>

(Cf. S. 1418; Rv IX.93.1)

539. Adhi yad asmin vājinīva śubhaḥ sparddhante dhiyaḥ sūre na viśaḥ.

Apo vṛṇānaḥ pavate kavīyān vrajam na paśuvarddhanāya manma.<sup>7</sup>

(Cf. Rv IX.94.1)

536. Urged and invoked, the elixir is the generator of heaven and earth; always keen to distribute food, it moves forward. Sharpening its weapons, it takes the control of the entire wealth in its hands, and goes to the resplendent self.<sup>4</sup>  
(Cf. Rv IX.90.1)
537. The zealous worshippers utter hymn in the praises of the elixir just as a vociferous (crowd) praises a distinguished prince and places the demands for fulfilment. Milk from the aspirant cows is mixed with the elixir in the pitcher for its gratifications.<sup>5</sup>  
(Cf. Rv IX.97.22)
538. Sister — like fingers, ten in number, of cosmic hand, sprinkling together are the cleanser and effuser of this sagacious elixir, which flows round in the entire space (along all the cardinal points). Born of the sun, the elixir hastens to the pitcher, like a swift horse.<sup>6</sup>  
(Cf. S. 1418; Rv IX.93.1)
539. The fingers vie with each other (when they cleanse) the plants of the divine elixir. They look charming as the trappings on a horse or the rays in the sun. The elixir, clothed in waters, flows eager to meet its worshippers, like a cow-herd going to a pleasant cow-stall for the nourishment of his cattle.<sup>7</sup>  
(Cf. Rv IX.94.1)

इन्दुर्वाजी पवते गोन्योधा इन्द्र सोमः सह इन्वन्मदाय ।  
 हन्ति रक्षो बाधते पर्यरातिं वरिवस्कृष्वन्वृजनस्य राजा ॥८॥  
 अया पवा पवस्वेना वसूनि माऽश्वत् इन्दो सरसि प्र धन्य ।  
 ब्रध्नश्चिद्यस्य वातो न जूतिं पुरुमेधाश्चित्तकवे नरं धात् ॥९॥  
 महत्तत्सोमो महिपश्चकारापां यद्गर्भोवृणीत देवान् ।  
 अदधादिन्द्रे पवमान ओजोजनयत्सूर्ये ज्योतिरिन्दुः ॥१०॥  
 असर्जि वक्त्रा रथ्ये यथाजौ धिया मनोता प्रथमा मनीषा ।  
 दश स्वसारो अधि सानो अन्ये मृजन्ति वह्निं सदनेष्वच्छ ॥११॥

540. Indurvājī pavate gonyoghā indre somah saha invan madāya.

Hanti rakṣo bādgate paryarātim varivas kṛṇvan  
vrjanasya rājā.<sup>8</sup>

(Cf. S. 1019; Rv IX.97.10)

541. Ayā pavā pavasvainā vasūni māmścatva indo sarasi pra dhanva.

Bradhnas cid yasya vāto na jūtim purumedhāścīt takave  
naram dhāt.<sup>9</sup>

(Cf. S. 1104; Rv IX.97.52)

542. Mahat tat somo mahiṣas cakārāpām yad garbho vṛñīta devān.

Adadhād indre pavamāna ojo janayat sūrye jyotir  
induh.<sup>10</sup>

(Cf. S. 1255; Rv IX.97.41)

543. Asarji vakvā rathye yathājau dhiyā manotā prathamā manīṣā.

Daśa svasāro adhi sāno avye mrjanti vahnim  
sadaneṣvēccha.<sup>11</sup>

(Cf. Rv IX.91.1)

540. The powerful flowing elixir, with juice flowing down, streams forth, infusing strength into the resplendent soul for exhilaration. It is the conferrer of wealth, the king of vigour; it crushes malignities and harasses the enemies.<sup>8</sup>  
(Cf. S. 1019; Rv IX.97.10)
541. O divine elixir, neat and pure, pour on us all these treasures; flow onward and mix with sacred waters; may you grant the house-holder a son, full of enlightenment, speedy like the wind and distinguished for numerous dedicated services.<sup>9</sup>  
(Cf. S. 1104; Rv IX.97.52)
542. The mighty elixir achieves the mighty work. Being the germ of waters, it nourishes Nature's bounties. In its pure form, it gives vigour to the resplendent self and generates radiance in the sun.<sup>10</sup>  
(Cf. S. 1255; Rv IX.97.41)
543. Just as in a race, the chariots are let loose at the signal of a sound, so during the sacrifice, the sap from the stems of the elixir-plant is effused out after recitation of certain hymns of prayers. The sacrifice is led by a chosen learned priest. The ten fingers cleanse the plant and the extract of the stems is brought to the fleecy filter, and the purified shining juice is carried to the properly assigned place.<sup>11</sup>  
(Cf. Rv IX.91.1)



अ॒यामि॒वेदू॒र्मयस्त॑तुरा॒णाः प्र॑ मनी॒षा ई॒रते॑ सोमम॑च्छ ।  
नम॑स्यन्ती॒रुप च॑ यन्ति॒ सं चाच॑ वि॒शन्त्यु॒शती॑स्त्रान्त॒म् ॥१२॥

॥ इति पञ्चमः प्रपाठकः ॥

544. Apām ived ūrmayaṣ tartturāṇāḥ pra manīṣā irate  
somam accha.

Namasyantīr upa ca yanti sam cāca viśanty uśatīr  
uśantam. 12

(Cf. Rv IX.95.3)

Here ends Khaṇḍa VII of Adhyāya V. Also ends Daśati 5  
and Ardha I of Prapāṭhaka VI.

(६) षष्ठी दशतिः

(१-२) नमर्षाया भव्या दशतिः (१) प्रथमाया ऋचः वयावाभिरन्वीयुः (२) द्वितीयाया मानवो नम (३)  
तृतीयाया नमूषो धयति, (४) चतुर्थ्याः सावरणो मनुः, (५, ८) पञ्चम्याहम्योपाङ्गिरसावम्योपाङ्गिरसाव

(१-७) षष्ठीसप्तम्योः काश्यपी रेभान्, (८) षष्ठ्याः परमेष्ठी प्रजापतिर्दशपः । (१, ४-८)

७, ९) प्रथमाचतुर्थीपञ्चमीसप्तमीनवमीनां सोमः, (२) द्वितीयायाः पूषा भगो यावा-

वृषिर्वा, (३) तृतीयाया इन्द्रो देवाय, (४) षष्ठ्या इन्द्रः, (८) अष्टम्या देवाः

सोमश्च देवताः । (१-६, ८-९) प्रथमादितृचदपस्याष्टमीनवम्योधातुद्वयं.

(७) सप्तम्याश्च वृषती प्रवृत्ती ॥

पु॒रोजि॑ती वो॒ अन्ध॑सः सु॒ताय॑ मादयि॒न्नावे॑ ।

अप॑ श्वान॑श्च श्रि॒यिष्ट॑न स॒खायो दी॒र्घजि॑ह्वयम् ॥१॥

अयं॑ पू॒षा र॒धिर्भगो॑ सोमः पु॒नानो॑ अर्पति ।

पति॑र्विश्वस्य॑ भूम॒नो व्य॑ख्यद्रोद॒सी उ॒भे ॥२॥

## PRAPĀTHAKA VI: ARDHA II

### Khaṇḍa VIII

#### Daśati 6

545. Purojitī vo andhasaḥ sutāya mādayitnave.

Apa śvānaḥ śnathīṣṭana sakhāyo dīrgha-jihvyam. 1

(Cf. S. 697; Rv IX.101.1)

546. Ayam pūṣā rayir bhagaḥ somaḥ punāno arṣati.

Patir vaśvasya bhūmano vyakhyad rodasī ubhe. 2

(Cf. S. 818; Rv IX.101.7)

544. It is true that the priests hurrying like the waves of waters despatch praises towards divine elixir. Adoring it, they, the priests, approach and come up together; they long for him who longs for them (such is the affection between the elixir and the hymns of praise). The praises finally merge into the divine elixir.<sup>12</sup>  
(Cf. Rv IX.95.3)

Here ends Khaṇḍa VII of Adhyāya V, and also ends Daśati 5, and Ardha I of Prapāṭhaka VI.

### PRAPĀṬHAKA VI: ARDHA II

#### Khaṇḍa VIII

#### Daśati 6

545. O friends, please drive away far from here the long-tongued dog who is looking for an opportunity to share the effused exhilarating divine elixir, the sure granter of victory.<sup>1</sup>  
(Cf. S. 697; Rv IX.101.1)
546. The divine elixir, being purified, hastens (to the pitcher); it is the provider of nutrition and wealth; it is delightful; it is the lord of the multitude; it illuminates both heaven and earth.<sup>2</sup>  
(Cf. S. 818; Rv IX.101.7)

सु॒ता॒सो म॑धु॒मत्त॑माः सो॒मा इन्द्रा॑य मन्दि॒नः ।  
 पवि॑त्रवन्तो अक्षर॑न्दे॒वान्गच्छ॑न्तु वो म॑दाः ॥३॥  
 सो॒माः पव॑न्त इन्द्र॑वो॒स्मभ्य॑ गा॒तुवि॑त्त॒माः ।  
 मि॒त्राः स्वा॑ना अर॒पसः॑ स्वा॒ध्यः स्व॑वि॒दः ॥४॥  
 अ॒भी नो॑ वाज॑सातम॒र्य॑ रयि॑मर्ष॒ज्ञात॑स्पृहम् ।  
 इन्द्रो॑ सह॒स्रभ॑र्णसं तुवि॒द्युन्नं॑ वि॒भास॑हम् ॥५॥  
 अ॒भी नव॑न्ते अ॒द्रुहः प्रि॒यमिन्द्र॑स्य का॒म्यम् ।  
 वत्सं॑ न पू॒र्व आयु॑नि जा॒तं रि॑हन्ति मा॒तरः ॥६॥  
 आ ह॑र्य॒ताय॑ धृ॒ष्णवे॑ धनु॒ष्टन्व॑न्ति पौ॒र्यस्य॑ ।  
 शु॒क्रा वि॑यन्त्य॒सुराय॑ निर्ण॑जि॒ विपाम॑भ्रे मही॒युवः ॥७॥

547. *Sutāso madhumattamaḥ somā indrāya mandinaḥ.*  
*Pavintravanto akṣaran devān gacchantu vo madāḥ.*<sup>3</sup>  
 (Cf. S. 872; Rv IX.101.4; Av. XX.137.4)
548. *Somāḥ pavanta indavosmabhyam gātuvittamāḥ.*  
*Mitrāḥ svānā arepasah svādhyah svarvidaḥ.*<sup>4</sup>  
 (Cf. S. 1101; Rv IX.101.10)
549. *Abhī no vājasātamam rayim arsa śatasprham.*  
*Indro sahasra-bharnasam tuvi-dyumnam vibhāsaham.*<sup>5</sup>  
 (Cf. S. 1238; Rv IX.98.1)
550. *Abhī navante adruhaḥ priyam indrasya kāmiam.*  
*Vatsam na pūrva āyuni jātam rihanti mātaraḥ.*<sup>6</sup>  
 (Cf. Rv IX.100.1)
551. *Ā haryatāya dhṛṣṇave dhanuṣtanvanti pauṁsyam.*  
*Śukrā vi yanty asurāya nirṇije vipām agre mahīyuvah.*<sup>7</sup>  
 (Cf. Rv IX.99.1)

547. The expressed and sanctified sweet-flavoured exhilarating juices of divine elixir flow onward for the aspirant, the resplendent self; may you, O exhilarating elixir, proceed to other divine elements also.<sup>3</sup>  
(Cf. S. 872; Rv IX.101.4)
548. The brilliant elixirs flow for us, know the right path. They are friendly, sinless, good-intentioned and enlightened.<sup>4</sup>  
(Cf. S. 1101; Rv IX.101.10)
549. Bring us, O elixir of divine love, strength-bestowing riches, desired by many, supporting thousands, far-celebrated and renowned and overcoming even the mighty foes.<sup>5</sup>  
(Cf. S. 1238; Rv IX.98.1)
550. The faultless cosmic waters approach the elixir, which is dear to the sun, and beloved to all; just as the mothers (the cows) like the new born calf at the early part of life, similarly the enlightened persons, free from malice enjoy the elixir, the favourite of the aspirant and liked by all.<sup>6</sup>  
(Cf. Rv IX.100.1)
551. People of manly vigour stretch the bow to obtain the blessings of the beloved courageous elixir and worshippers spread out the bright cosmic filter in front of the enlightened wise person to clarify the mighty elixir.<sup>7</sup>  
(Cf. Rv IX.99.1)

परि॑ त्यं ह॑र्यतं ह॑रिं ब॑भ्रुं पुन॑न्ति व॑रेण ।  
 यो दे॒वान्वि॑श्वा इ॒त्परि॑ म॒देन॑ सह॑ गच्छ॑ति ॥८॥  
 प्र सु॒न्वा॒नाया॒न्धसो॑ म॒र्तो न॑ वष्ट॑ तद्वचः ।  
 अप॑ श्वानमराधसं ह॒ता म॑त्वं न भृ॒गवः॑ ॥९॥

552. Pari tyañ haryatañ harim babhrum punanti vāreṇa.  
 Yo devān viśvāmī it pari madena saha gacchati. 8  
 (Cf. S. 1329; 1681; Rv IX.98.7)

553. Pra sunvānāyāndhaso marto na vaṣṭa tad vacaḥ.  
 Apa śvanam arādhāsam hatā makham na bhr̥gavaḥ. 9  
 (Cf. S. 774; 1386; Rv IX.101.13)

( ७ ) क्षामी दशतिः

(१-१२) द्वादशर्षाणां अस्या दशतिः (१-१, ५) प्रथमादिष्वस्य पञ्चम्याथ क्षयो मार्गः कविः, (५, ९) षष्ठ्यपी-  
 षष्ठ्योपाङ्गितः सिक्तानिषादरीकपिण्यः, (७) सप्तम्या वैश्वामिहो रेणुः, (८) अष्टम्या मार्गयो देवाः,  
 (९) नवम्या आपद्वायो वसुः, (१०) दशम्या अस्तन्दनो वत्समीः, (११) एकादश्या मीमोऽभिः, (१२)  
 द्वादश्याध्याङ्गितः पवित्रं कल्पः । (१) प्रथमायाः सूर्यसोमी, (२) द्वितीयाया देवाः सोमश्च, (३-४,  
 ६, ८) तृतीयाषष्ठ्यपीषष्ठ्यमीनामिन्द्रसोमी, (५, ७, १०-११) पञ्चमीसप्तमीदशम्येकादश्यानां सोमः,  
 (९) नवम्याः सोमस्वेनी, (१२) द्वादश्याथ क्षणस्पतिः सोमश्च देवताः । षण्णती छन्दः ॥

अ॒भि प्रि॑याणि॑ पव॑ते च॒नोहि॑तो॒ नामा॑नि य॒ज्ञो अ॒धि ये॑षु॒ वर्द्ध॑ते ।  
 आ सूर्य॑स्य बृ॒हतो॑ बृ॒हन्ना॑धि॒ रय॑ वि॒ष्वश्म॑रुह॒द्विच॑क्षणः ॥१॥

## Khaṇḍa IX

### Daśati 7

554. Abhi priyāṇi pavate canohito nāmāni yahvo adhi yeṣu vardhate.  
 Ā sūryasya br̥hato br̥hann adhi ratham viṣvañcam  
 aruhad vicakṣaṇaḥ. 1  
 (Cf. S. 700; Rv IX.75.1)

552. It is golden-hued and brown (attractive and nutritious and coveted by all; they purify it and filter across the filters; it goes to Nature's all bounties with exhilaration.<sup>8</sup>

(Cf. S. 1329; 1681; Rv IX.98.7)

553. Let no mortal hear the sound of the effused divine elixir; may it drive off the dog, the greedy person, who is not dedicated to the public welfare. May you, brilliant ones, drive off this villain.<sup>9</sup>

(Cf. S. 774; 1386; Rv IX.101.13)

## **Khaṇḍa IX**

### **Daśati 7**

554. The divine elixir is flowing to charming waters, with which it gets mingled and fostered. He, the great, is beholder of all, and mounts the mighty sun's chariot which goes everywhere.<sup>1</sup>

(Cf. S. 700; Rv IX.75.1)

अ॒चोद॑सो नो धन्व॑न्त्विन्द॒वः प्र॑ स्वा॒नासो॑ बृ॒हद्दे॒वेषु॑ हर॒यः ।  
 वि॒ चिद॑श्ना॒ना इ॒षयो॑ अ॒रातयो॑ यो नः सन्तु॑ स॒निषन्तु॑ नो धि॒यः ॥२॥  
 एष॑ प्र को॒शे मधु॑मा॒ऽअचि॑क्रद॒दिन्द्र॑स्य॒ वज्रो॑ व॒पुषो॑ व॒पुष्टमः॑ ।  
 अ॒न्य॒श्तस्य॑ सु॒दुघा॑ घृ॒तश्चु॑तो वा॒श्रा अर्ष॑न्ति प॒यसा॑ च धे॒नवः॑ ॥३॥  
 प्रो अ॒यासी॑दिन्द्रु॒रिन्द्र॑स्य निष्कृ॒त॑ऽसखा॑ स॒ख्युर्न॑ प्र मि॒नाति॑ स॒ङ्गिर॑म् ।  
 म॒र्य इव॑ यु॒वति॑भिः स॒मर्ष॑ति सोमः॑ क॒लशे॑ श॒तयाम॑ना प॒था ॥४॥  
 ध॒तो दि॒वः प॒वते॑ कृ॒त्वा र॑सो द॒क्षो दे॒वाना॑मनु॒माद्यो॑ नृ॒भिः ।  
 ह॒रिः सृ॒जानो॑ अ॒त्यो न॑ स॒त्वभि॑र्वृ॒था पा॒जाऽसि॑ कृ॒णु॒षे नदी॑ष्व॒ ॥५॥

555. Acodaso no dhanvantvindavaḥ pra svānāso brhad deveṣu harayaḥ.

Vi cid asnānā iṣayo arātayor yo naḥ santu saniṣantu no ddhiyaḥ.<sup>2</sup>

(Cf. Rv IX.79.1)

556. Eṣa pra koṣe madhumāṁ acikradad indrasya vajro vapuṣo vapuṣtamah.

Abhyrīṭasya sudughā ghrītaścuto vāśrā arṣanti payasā ca dhenavaḥ.<sup>3</sup>

(Cf. Rv IX.77.1)

557. Pro ayasīd indur indrasya niṣkṛtaṁ sakhā sakhyur na pra mināti saṅgiram.

Marya iva yuvatibhiḥ samarṣati somah kalaśe śatyāmanā pathā.<sup>4</sup>

(Cf. S. 1152; Rv IX.86.16; Av. XVIII.4.60)

558. Dhartā divaḥ pavate kṛtvyo raso dakṣo devānām anumādyo nṛbhiḥ.

Hariḥ srjāno atyo na satvabhir vrthā pājāṁsi kṛṇuṣe nadiṣvā.<sup>5</sup>

(Cf. S. 1228; Rv IX.76.1)

555. May the spontaneously effused, green in hue, and fresh elixir of divine love flow to us during the brilliant (occasions of sacred acts). May they be destroyed who are the withholders of food from us; may our adversaries be destroyed. May the words of wisdom inspire us for our acts.<sup>2</sup>  
(Cf. Rv IX.79.1)
556. The sweet-flavoured elixir sounds in the ultra-psychic pitcher. It is like a thunderbolt of the resplendent Lord, more bounteous than the bountiful. The streams of this voracious elixir mix up with water and a good quantity of milk, and in the process, make a sound like lowing of kine laden with milk.<sup>3</sup>  
(Cf. Rv IX.77.1)
557. The divine elixir goes to the abode of the sun; as a friend, it does not betray the affection of his friend. As a young man meets maidens, so the effused elixir proceeds to meet by a hundred paths the cosmic pitcher.<sup>4</sup>  
(Cf. S. 1152; Rv IX.86.16)
558. (The divine elixir), sustainer of all, powerful, the invigorator of the sense organs, worthy to be praised by the priests, golden-hued, flows onwards from the firmament (the ultra-psychic region). Like a horse let loose by brave persons, it without any effort, replenishes its vigour in the streams (of water).<sup>5</sup>  
(Cf. S. 1228; Rv IX.76.1)



वृषा मतीनां पवते विचक्षणः सोमो अह्नां प्रतरीतोषसां दिवः ।  
 प्राणा सिन्धूनां कलशां अचिक्रददिन्द्रस्य हार्द्योविशन्मनोषिभिः ॥६॥  
 त्रिरस्मै सप्त धेनवौ दुदुहिरे सत्यामाशिरं परमे व्योमनि ।  
 चत्वार्यन्या भुवनानि निर्णिजे चारुणि चक्रे यदृतेरवर्द्धत ॥७॥  
 इन्द्राय सोम सुषुतः परि स्रवापामीवा भवतु रक्षसा सह ।  
 मा ते रसस्य मत्सत द्वयाविनो द्रविणस्वन्त इह सन्त्विन्दवः ॥८॥  
 असावि सोमो अरुषो वृषा हरी राजेव दसमो अभि गा अचिक्रदत् ।  
 मुनानो वारमत्येष्यव्ययं श्येनो न योनिं घृतवन्तमासदत् ॥९॥

559. Vṛṣā matinām pavate vicakṣaṇaḥ somo ahnām  
 pratarītoṣasām divaḥ.  
 Prāṇā sindhūnām kalāśām acikradad indrasya hārdy  
 āviśan manīṣibhiḥ.<sup>6</sup>  
 (Cf. S. 821; Rv IX.86.19)

560. Trir asmai sapta dhenavo duḍuhrire satyām āśiram  
 parame vyomani.  
 Catvāry anyā bhuvanāni nirṇije cārūṇi cakre yad ṛtair  
 avardhata.<sup>7</sup>  
 (Cf. S. 1423; Rv IX.70.1)

561. Indraya soma suṣutaḥ pari sravāpāmivā bhavatu  
 rakṣasā saha.  
 Mā te rasasya matsata dvayāvino draviṇasvanta iha  
 santv indavaḥ.<sup>8</sup>  
 (Cf. Rv IX.85.1)

562. Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā  
 acikradat.  
 Punāno vāram atyeṣy avyayam śyeno na yonim  
 ghṛtavantam āsadat.<sup>9</sup>  
 (Cf. S. 1316; Rv IX.82.1)

559. The all-observant elixir is the showerer of blessings to its eulogists; it is the furtherer of the day, the dawn and the sun; mixes with waters of rivers and roars aloud; it enters the cosmic pitchers, penetrating the core of the sun. The wise chanters invoke it with praises.<sup>6</sup>  
(Cf. S. 821; Rv IX.86.19)
560. For Him, in the eastern sky, three-seven, i.e. 21 celestial cows (12 months + 5 seasons + 3 regions + 1 sun) have been pouring the appropriate mixture of sweet milk and cream. He has made four other beauty-regions for His adornment, which continue to grow in accordance to the eternal law.<sup>7</sup>  
(Cf. S. 1423; Rv IX.70.1)
561. Flow forth, O well-expressed melody of praises, for the resplendent self; may disease and the wicked spirit be kept far off; let not the double-dealers be delighted with your elixir; may your flowing drops be laden with opulence at this (sacrifice).<sup>8</sup>  
(Cf. Rv IX.85.1)
562. The effused elixir of love with all its radiance is a showerer of benefits; green-tinted; is like a king in magnanimity. The divine juice, as it proceeds to waters (to be mixed with) utters a thrilling sound. It passes through an ultra-psychic fleecy sieve for filtration and purification, just as a hawk (coming back to its nest for rest), it alights on the water-moistened seat.<sup>9</sup>  
(Cf. S. 1316; Rv IX.82.1)

प्र॑ दे॒वम॑च्छा॑ मधु॑मन्त॑ इ॒न्दवो॑सिष्यदन्त॑ गा॒व आ॑ न धे॒नवः॑ ।  
 ब॒र्हिष॑दो वच॑नावन्त॑ ऊ॒धभिः॑ परि॒स्त्रुत॑मु॒स्त्रिया॑ निर्णिजं॑ धिरे ॥१०॥  
 अ॒ञ्जते॑ व्य॒ञ्जते॑ सम॒ञ्जते॑ क॒र्तुः॑ रिहन्ति॑ म॒ध्वाभ्य॑ञ्जते ।  
 सि॒न्धोरु॑च्छ्वासे॑ प॒तये॑न्तमु॒क्ष्णः॑ हिर॒ण्यपा॑वाः प॒शुम॑प्सु गृ॒ह्णते॑ ॥११॥  
 पवि॑त्रं ते॒ वित॑तं ब्रह्म॒णस्प॑ते प्रभु॑र्गात्राणि॑ प॒र्येषि॑ विश्व॑तः ।  
 अ॒तस्त॑तनू॒र्न तदा॑मो अ॒श्नुते॑ श्रु॒तास॑ इ॒द्वह॑न्तः स॒ तदा॑शत ॥१२॥

563. Pra devam acchā madhumanta indavo siṣyadanta gāva ā na dhenavaḥ.

Barhiṣado vacanāvanta ūdhabhiḥ parisrutam ustriya nirninj dhire.<sup>10</sup>

(Cf. Rv IX.68.1)

564. Anjate vyanjate samanjate kṛtūṃ rihanti madhvābhyanjate.

Sindhoruchhvāse patyant mukṣaṇaṃ hiraṇyapāvāḥ paśum apsu grbhnate.<sup>21</sup>

(Cf. S. 1614; Rv IX.86.43; Av. XVIII.3.18)

565. Pavitram te vitatam brahmaṇaspate prabhur gātrāṇi paryeṣi viśvataḥ.

Atapta-tanūr na tad āmo aśnute śrūtaś id vahantaḥ sam tad āśata.<sup>12</sup>

(Cf. S. 875; Rv IX.83.1)

563. The exhilarating divine nectar flows towards the resplendent self, as milch-kine hasten to their calves, or just as the pure milk flows forth from the udders of the lowing cows sitting on the sacred grass.<sup>10</sup>  
(Cf. Rv IX.68.1)
564. They, the priests, smear and grease, and anoint the effused elixir with milk. Nature's bounties enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheep wool, and plunge it into those waters, the sprinkler, the beholder, falling into the seething torrent.<sup>11</sup>  
(Cf. S. 1614; Rv IX.86.43)
565. O Lord of divine enlightenment, your processes of purification are widely stretched out (in cosmos); you are the sovereign, who rules over the entire creation from all sides; you never get tired (become hot) in your work; your divine bliss is not obtainable to those who are unripened. Only the mature ones receive the graces from you.<sup>12</sup>  
(Cf. S. 875; Rv IX.83.1)

( ८ ) अष्टमी दशति-

(१-१२) द्वादशार्चाया अस्या दशतिः (१, ७, ११) प्रथमास्तम्येकादशीनामृचां चाक्षुषोऽग्निः, (२) द्वितीयाया मानवभक्षुः (३-४, ९-१०) तृतीयाचतुर्थीनवमिदशमीनां काश्यपी मर्वतनारदौ काश्यपे शिखण्डिन्वावप्तरत्नौ वर, (५) पञ्चम्या आप्तपक्षितः, (६) षष्ठ्या मान्सवो मनुः, (८, १२) अष्टमीद्वादश्योभ्यान्त्यो दित ऋषयः । (१) प्रथमायाः इन्द्रसोमौ, (२) द्वितीयायाः सोमेन्द्रौ, (३-१२) तृतीयाद्वादशमन्ताञ्च सोमो देवताः । ठग्निकृ प्रन्दः ॥

इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः । श्रुष्टे जातास इन्द्रवः स्वर्विदः ॥१॥  
 प्र धन्वा सोम जागृविरिन्द्रायेन्द्रो परि स्वव । द्युमन्तं शुष्ममा भर स्वर्विदम् ॥२॥  
 सखाय आनि षीदत पुनानाय प्र गायत । शिशुं न यज्ञैः परि भूषत श्रिये ॥३॥  
 तवः सखायो मदाय पुनानमभि गायत । शिशुं न हव्यैः स्वदयन्त गूर्तिभिः ॥४॥  
 प्राणा शिशुर्मेहीना ह्यिन्वन्नृतस्य दीधितिम् । विश्वा परि प्रिया भुवदध हिता ॥५॥

## Khanda X

### Daśati 8

566. Indram accha sūtā ime vṛṣaṇam yantu harayaḥ.  
 Śruṣṭe jātāsa indavaḥ svarvidaḥ.<sup>1</sup>  
 (Cf. S. 694; Rv IX.106.4)

567. Pra dhanva soma jagṛvir indrāyendo parisṛva.  
 dyumantaṁ susmamā bhar svavirdam.<sup>2</sup>  
 (Cf. Rv IX.106.4)

568. Sakhāya ā ni śidata punānāya pra gāyata.  
 Śīsum na yajñaiḥ pari bhūṣata śriye.<sup>3</sup>  
 (Cf. S. 1157; Rv I.22.8; IX.104.1)

569. Tam vaḥ sakhāyo madāya punānam abhi gāyata.  
 Śīsum na havyaiḥ svadayanta gūrtibhiḥ.<sup>4</sup>  
 (Cf. S. 1098; Rv IX.105.1)

570. Prāṇā śīsur mahīnāṁ hinwann ṛtasya dīdhitim.  
 Viśvā pari priyā bhuvad adha dvitā.<sup>5</sup>  
 (Cf. S. 1013; Rv IX.102.1)

**Khaṇḍa X****Daśati 8**

566. May these effused, all-knowing, golden-hued elixirs be quickly generated; may they proceed to the aspirant, the resplendent self, the showerer of blessings.<sup>1</sup>  
(Cf. S. 694; Ṛv IX.106.1)
567. Flow on, O stream of vigilant spiritual bliss; may it spread around for the aspirant. May it bless us with brilliant, overpowering and all obtaining strength.<sup>2</sup>  
(Cf. Ṛv IX.106.4)
568. May our friends assemble and sit down to pay homage to the divine creator, for only He can bestow divine wisdom.<sup>3</sup>  
(Cf. S. 1157; Ṛv I.22.8; IX.104.1)
569. O friends, loudly chant the hymns while the elixir is being purified. It is a joyful drink for the divine powers. Sweeten the elixir with oblations and sweet words, just as a child is pleased with colourful decorations.<sup>4</sup>  
(Cf. S. 1098; Ṛv IX.105.1)
570. Engaged in sacred acts, the divine elixir is the child of the great earth. It casts lustre to the cosmic sacrifice. It has the control over the entire wealth of both the worlds, earth and heaven.<sup>5</sup>  
(Cf. S. 1013; Ṛv IX.102.1)

पवस्व देववीतय इन्दो धाराभिरोजसा । आ कलशं मधुमान्सोम नः सदः ॥६॥  
 सोमः पुनान उर्मिणाज्यं वारं वि धावति । अग्रे वाचः पवमानः कनिक्रदत् ॥७॥  
 प्र पुनानाय वेधसे सोमाय वच उच्यते । भृतिं न भरा मतिभिर्जुजोषते ॥८॥  
 गोमज्ञ इन्दो अश्ववत्सुतः सुदक्ष धनिव । शुचिं च वर्णमधि गोषु धारय ॥९॥  
 अस्मभ्यं त्वा वसुविदमभि वाणीरनूषत । गोभिष्टे वर्णमभि वासयामसि ॥१०॥  
 पवते हयतो हरिरति ह्वरांसि रश्मिहा । अभ्यर्ष स्तोत्रभ्यो वीरवचशः ॥११॥  
 परि कोशं मधुश्चुतं सोमः पुनानो अर्षति ।  
 अभि वाणीर्ऋषीणां सप्ता नूषत ॥१२॥

571. Pavasva deva-vītaya indo dhārābhir ojasā.  
 Ā kalaśam madhumānt soma naḥ sadaḥ.<sup>6</sup>  
 (Cf. S. 1326; Rv IX.106.7)
572. Somaḥ punāna ūrmināvvyam vāram vi dhāvati.  
 Agre vācaḥ pavamānaḥ kanikradat.<sup>7</sup>  
 (Cf. S. 940; Rv IX.106.10)
573. Pra punānāya vedhase somāya vaca ucyate.  
 Bhṛtim na bharā matibhir juṣate.<sup>8</sup>  
 (Cf. Rv IX.103.1)
574. Goman na indo aśvavat sutaḥ sudakṣa dhanīva.  
 Śucim ca varṇam adhi goṣu dhāraya.<sup>9</sup>  
 (Cf. S. 1611) Rv IX.105.4)
575. Asmabhyam tvā vasuvidam abhi vānīr anūṣata.  
 Gobhiṣte varṇam abhi vāsayāmasi.<sup>10</sup>  
 (Cf. Rv IX.104.4)
576. Pavate haryato harirati hvarāṁsi raṁhyā.  
 Abharṣa stotr̥bhyo viravad yaśaḥ.<sup>11</sup>  
 (Cf. S. 773; Rv IX.106.13)
577. Pari kośam madhuścutam somaḥ punāno arṣati.  
 Abhi vānīr ṛṣinām sapta nūṣata.<sup>12</sup>  
 (Cf. Rv IX.103.3)

571. The elixir of divine bliss, flow onward in your strength with your streams for the inspiration and exultation of Nature's bounties. May you fragrant and flavoured come to stay in our pitchers (of heart).<sup>6</sup>  
(Cf. S. 1326; Rv IX.106.7)
572. The spiritual elixir, while filtered, flows in a stream through the fleecy filter, and roars aloud before the hymns are chanted.<sup>7</sup>  
(Cf. S. 940; Rv IX.106.10)
573. Sing loudly to the glory of the purified elixir, the institutor (of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises.<sup>8</sup>  
(Cf. Rv X.103.1)
574. O powerful elixir, while expressed, pour upon us riches, comprising cattle (wealth) and horse (vigour); I shall add pure milk and curds to it.<sup>9</sup>  
(Cf. S. 1611; Rv IX.105.4)
575. For us, chant the hymns that glorify you, as aspire us to procure wealth; we clothe, O elixir, your form with milk and curds (cow products).<sup>10</sup>  
(Cf. Rv IX. 104.4)
576. The delightful golden-hued elixir flows with rapidity into the crooked (pitchers). It provides wealth and vigour to the worshippers.<sup>11</sup>  
(Cf. S. 773; Rv IX.106.13)
577. The divine elixir sends forth its juice through the cosmic woollen filter to the honey-dripping receptacles seven metres of the hymns praise it.<sup>12</sup>  
(Cf. Rv IX.103.3)



## ( ९ ) षष्ठी ददाति

- (१-८) षष्ठ्याया अस्या ददात (१) षष्ठायाया ऋचः शातयो गौरिवीतिः, (२) द्वितीयाया आङ्गिरस ऊर्ज-  
सपथभृतयः, (३) तृतीयाया आग्नाय कजिथा, (४) चतुर्थ्या आङ्गिरसः कृतपथाः, (५) पञ्चम्या रात्रिर्जिह्वक्षयः,  
(६) षष्ठ्या वासिष्ठः शक्तिः, (७-८) सप्तम्यष्टम्योश्चाङ्गिरस ऊर्जकेययः । (१) षष्ठायाया इन्द्रतोमो,  
(२. ५-८) द्वितीयाया पञ्चम्यादिचतसृणां तोमः, (३) तृतीयाया अश्वतोमो, (४) चतुर्थ्याया  
वृषभतोमो देवता । (१-४, ६-७) षष्ठायादिचतसृणां षष्ठीस्तप्तम्योश्च कर्तुमुष्णिह् ।  
(५) पञ्चम्या यवमप्या गायत्री, (८) अष्टम्याया विष्टारपङ्क्तिरुन्दांसि ॥

पवस्व मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः । महि द्युक्षतमो मदः ॥१॥  
अभि द्युम्नं बृहद्यश इपस्पते दिदीहि देव देवद्युम् । वि कोशं मध्यमं युव ॥२॥  
आ सोता परि पिञ्चताश्च न स्तोमममुर रजस्तुरम् । वनप्रक्षमुदप्रुतम् ॥३॥  
एतमु त्वं मदच्युत सहस्रधारं वृषभं दिवोदुहम् । विश्वा वसूनि विभ्रतम् ॥४॥

## Khaṇḍa XI

## Daśati 9

578. Pavasva madhmattama indrāya soma kratuvittamo madah.

Mahi dyukṣatamo madah.<sup>1</sup>

(Cf. S. 692; Rv IX.108.1)

579. Abhi dyumnam brhad yasa iṣaspate didihi deva devayum.

Vi kośam madhyamam yuva.<sup>2</sup>

(Cf. S. 1011; Rv IX.108.9)

580. Ā sotā pari śiñcatāsvam na stomam apturam rajasturam.

Vanaprakṣam udaprutam.<sup>3</sup>

(Cf. S. 1394; Rv IX.108.7)

581. Etam u tyam madacyutam sahasra-dhāram vṛṣabham divo-duham.

Viśvā vasūni bibhratam.<sup>4</sup>

(Cf. Rv IX.108.11)

**Khaṇḍa XI****Daśati 9**

578. O sweet-flavoured, most intelligent, exhilarator, elixir of divine love, flow for the aspirant self, the great, the most brilliant and full of bliss.<sup>1</sup>  
(Cf. S. 692; Rv IX.108.1)

579. O divine elixir, Lord of viands, devoted to the divine elements, bestow upon us brilliant and abundant food. May you throw open the doors of the mid-region (for rains).<sup>2</sup>  
(Cf. S. 1011; Rv IX.108.9)

580. O priests, pour forth and sprinkle the beverage all around, swift in action like a horse, the adorable, dispenser of rain, and active and speedy as light; may you squeeze out the juice of the plant, and then mix it with water and further strengthen it (with milk and curds).<sup>3</sup>  
(Cf. S. 1394; Rv IX.108.7)

581. The enlightened priests have been milking from heaven, the exhilarating, thousand-streamed, the showerer of blessings and the bearer of all treasures.<sup>4</sup>  
(Cf. Rv IX.108.11)

स॑ सु॒न्वे यो॑ वसू॒नां यो॑ रा॒यामा॑नेता य इ॒डाना॑म् । सौमो॑ यः सु॒क्षिती॑नाम् ॥५॥  
 त्व॑ ह्या॒ङ्ग दे॒व्य प॑वमान॒ जनि॑मानि शु॒मत्तमः॑ । अ॒मृत॑त्वाय॒ घोष॑येन् ॥६॥  
 एष॑ स्य धा॒रया॑ सु॒तोव्या॑ वारे॒भिः प॑वते मदि॒न्तमः॑ । क्री॒डन्नु॑र्मिरपा॒मिव॑ ॥७॥  
 य उ॒स्त्रिया॑ अपि॒ या अ॑न्तर॒श्मनि॑ निर्गा॒ अकृ॑न्तदो॒जसा॑ ।  
 अभि॑व्रजं तलिषे॒ गव्य॑म॒श्व्यं वर्मा॑व धृ॒ष्णवा॑ रुज । ॐ॑ वर्मा॑व धृ॒ष्णवा॑ रुज ॥८॥

॥ इति षष्ठः प्रपाठकः ॥

॥ इति छन्द आर्चिकः ॥

582. Sa sunve yo vasūnām yo rāyām ānetā yah idānām.  
Somo yah suksītīnām.<sup>5</sup>  
(Cf. S. 1096; Rv IX.108.13)
583. Tvaṁ hyā3nga devya pavamān ajnimāni dhyumttmah.  
Amṛtatvāya ghosyan.<sup>6</sup>  
(Cf. S. 938; Rv IX.108.3)
584. Eṣa sya dhārayā sutovyā vārebhiḥ pavate madintamah.  
Kṛīḍann ūrmir apām iva.<sup>7</sup>  
(Cf. Rv IX.108.5)
585. Ya usriyā api yā antaraśmani nir gā akṛntad ojasā.  
Abhi vrjam tatniṣe gavyam aśvyam varmīva dhṛṣṇavā  
ruja.  
OM varmīva dhṛṣṇavā ruja.<sup>8</sup>  
(Cf. Rv IX.108.6)

Here ends Khaṇḍa XI of Adhyāya V; and also ends Adhyāya V.

Here ends Daśati 9 and Ardha II of Prapāthaka VI and also ends Prapāthaka VI.

Here ends Pavamāna Kāṇḍa (Parva)

Here ends PURVĀRCIKĀ (Chanda Arcika)

582. The elixir has been effused, which is the bringer of treasures, the bringer of riches, the bringer of food and the bringer of fair home.<sup>5</sup>  
(Cf. S. 1096; Rv IX.108.13)
583. O effusing divine love, brilliant and pure, you invoke and evoke all divine elements for the sake of their immortality.<sup>6</sup>  
(Cf. S. 938; Rv IX.108.3)
584. This divine elixir when effused flows most exhilarating through the cosmic woollen fleecy sieve and sporting like a wave of water.<sup>7</sup>  
(Cf. Rv IX.108.5)
585. O hero elixir, it is you who by your might have been extricating from the rock the quick-moving kine, abiding in the waters. You have spread out a pasturage for cattle and horses and like an armoured or mailed warrior, you have been ever slaying the wicked and cruel.<sup>8</sup>  
(Cf. Rv IX.108.6)

Here ends Khaṇḍa XI of Adhyāya V; here also ends Adhyāya V.

Here also ends Daśati 9, and Ardha II of Prapāthaka VI.

Here also ends Prapāthaka VI.

HERE ENDS PAVAMĀNA KANḌA (PARVA)

Here also ends PŪRVĀRCIKA (Chanda Ārcika)

## अथारण्यार्चिकः

( १ ) प्रथमा दशतिः

- (१-२) नवर्चाया अस्या दशतिः (१) प्रथमाया ऋचो बर्हस्पत्यः चापुः, (२) द्वितीयाया मैत्रावरुणो वसिष्ठः.  
 (३-४) कृतीयाचतुर्थ्योपात्रीगतिः कुनन्धोषः, (५) पञ्चम्या ऋक्षित्सः कुन्तः, (६) षष्ठ्या आङ्गिरसो हृषः.  
 (७-८) सप्तम्यष्टम्योराङ्गिरसोऽयसीपुः, (९) नवम्याधात्मा ऋषयः । (१-३, ६) प्रथमादित्वस्य  
 षष्ठ्याधेनूः, (४) चतुर्थ्या वरुणादित्यौ, (५) पञ्चम्याः सोममित्रवरुणादित्सिन्धुविषीचाकः,  
 (७) सप्तम्या इन्द्रवरुणमरुतः, (८) अष्टम्याः सोमः, (९) नवम्याधात्मा देवताः । (१) प्रथमाया  
 त्रिपदुहती, (२, ४-६, ९) द्वितीयाचतुर्थीपञ्चमीनवमीनां चिदुष्ट, (३, ७-८)  
 कृतीयासप्तम्यष्टमीनां गायत्री, (६) षष्ठ्याधेकपदा त्रिदुष्ट छन्दसि ॥

इन्द्र ज्येष्ठं न आ भर ओजिष्ठं पुपुर्णि श्रवः ।  
 यदिष्टक्षेम वज्रहस्त रोदसी ओभे सुशिप्र पत्राः ॥१॥  
 इन्द्रो राजा जगतश्चर्षणीनामधिक्षमा विश्वरूपं यदस्य ।  
 ततो ददाति दाशुषे वसूनि चोदद्राध उपस्तुतं चिदवाक् ॥२॥  
 यस्येदमा रजोयुजस्तुजे जने वनस्वः । इन्द्रस्य रन्त्यं बृहत् ॥३॥

## ĀRANYĀRCIKA

## ĀRANYA KĀṇḍA (PARVA)

## Adhyāya 1

## Khaṇḍa I

## Daśati 1

586. Indra jyeṣṭham na ā bhara ojiṣṭham pururi śravaḥ.  
 Yad didhṛkṣema vajrahasta rodasī obhe suśipra  
 paprāḥ.<sup>1</sup>  
 (Cf. Rv VI.46.5; Av. XX.80.1)
587. Indro rājā jagataś carṣaṇinām adhiṣṭamā viśvarūpam  
 yadasya.  
 Tato dadāti dāśuṣe vasūni codad rādha upastutam cid  
 arvāk.<sup>2</sup>  
 (Cf. Rv VIII.27.3; Av. XIX.5.7)
588. Yasyedamā rajo yujas tuje jane vanaṁ svaḥ.  
 Indrasya rantyam bṛhat.<sup>3</sup>  
 (Cf. Av. VI.33.1)

## ĀRANYĀRCIKA

### ĀRANYA KĀṆḌA (PARVA)

#### Adhyāya VI

#### Khaṇḍa I

#### Daśati 1

586. O resplendent Lord, possessor of charming chin, wonderous, most invigorating, all powerful and wielder of bolt of justice, nourish us with the same vital power as you do to sustain the terrestrial and celestial worlds.<sub>1</sub>  
(Cf. Ṛv VI.46.5)
587. The resplendent is the sovereign of the earth and Lord of men. His is the entire wealth that exists on the earth, and he gives riches to the worshipper. May He glorified by us, enrich us.<sub>2</sub>  
(Cf. Ṛv VII.27.3)
588. The gift of the resplendent Lord is superb and splendid. These bounteous gifts of glorious Lord are well reputed in the heaven and well spoken off amongst those people who generously give.<sub>3</sub>  
(Cf. Av. VI.33.1)

उ॒दु॒त्त॒मं वरु॑णं पा॒शम॑स्माद॒वाध॑मं वि म॒ध्य॒मं५ श्र॒थाय॑ ।  
 अ॒थादि॑त्य व्र॒ते वय॑ तव॒ाना॑सो अ॒दि॒तये॑ स्याम ॥४॥  
 त्वया॑ वयं पव॒माने॑न सोम॑ भ॒रे कृ॑तं वि चि॒नुयाम॑ श॒श्वत् ।  
 तन्नो॑ मि॒त्रो वरु॑णो मा॒मह॑न्ता॒मदि॑तिः सि॒न्धुः पृ॒थि॒वी उ॒त द्यौः ॥५॥  
 इ॒मं वृ॒षणं॑ कृ॒णु॒तैक॑मि॒न्माम् ॥६॥  
 स न इन्द्रा॑य यज्य॒वे वरु॑णाय मरु॒द्भ्यः । वरि॑वो॒वि॒त्परि॑स्त्रव ॥७॥  
 ए॒ना वि॒श्वान्य॑र्य आ द्यु॒म्नानि॑ मा॒नुषा॑णाम् । सि॒षास॑न्तो वना॒महे ॥८॥

589. Ud uttamam varuṇa pāśam asmad av adhamam vi madhyamaṁ śrathāya.

Athā aditya vrata vayam tavānāgasō aditaye syāma.<sup>4</sup>  
 (Cf. Rv 1.24.15; Yv. XII.12; Av. VII.83.3; XVIII.4.69)

590. Tvayā vayam pavamānena soma bhare kṛtam vi cinuyāma śasvat.

Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ  
 prthivī uta dyauh.<sup>5</sup>  
 (Cf. Rv IX.97.58)

591. Imam vṛṣaṇam kṛṇutaikam in mām.<sup>6</sup>

592. Sa na indrāya yajyave varuṇāya marudbhyaḥ.  
 Varivōvit parisrava.<sup>7</sup>

(Cf. S. 673; Rv IX.61.12; Yv. XXVI.17)

593. Enā viśvānyarya ā dyumnāni mānuṣāṇām.  
 Siśāsanto vanāmahe.<sup>8</sup>

(Cf. S. 674; Rv IX.61.11; Yv. XXVI.18)

589. O venerable Lord, loosen the bonds that hold me, loosen the bonds upper, middle and lower. We shall obey your eternal laws, faithfully follow your command and thereby avoid sin.<sup>4</sup>  
(Cf. Rv I.24.15)
590. O elixir, effused, pure and filtered, may we ever, with you as our ally, win glory and copious wealth in battle; so may the sun, the ocean, our mother Eternity, the lord of rivers, heaven and earth as well enrich us.<sup>5</sup>  
(Cf. Rv IX.97.58)
591. O Nature's bounty! may you provide strength to this one, the showerer and also to me for rendering good to every-one.<sup>6</sup>
592. O divine elixir, the possessor of wealth as you are, may you flow from all sides from your resplendence, for our venerability and for our humanitarian character.<sup>7</sup>  
(Cf. S. 673; Rv IX.61.12)
593. With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men, and enjoy it not alone but distributing it judiciously among ourselves.<sup>8</sup>  
(Cf. S. 674; Rv IX.61.11)



अहमस्मि प्रथमजा ऋतस्य पूर्व देवेभ्यो अमृतस्य नाम ।

यो मा ददाति स इदेवमावदहमन्नमन्नमदन्तमश्नि ॥९॥

594. Aham asmi prathamajā ṛtasya pūrvam devebhyo  
amṛtasya nāma.

Yo mā dadāti sa idevamāvad aham annam adantam  
admi.9

( २ ) द्वितीया ददाति:

(१-७) सप्तम्याया मत्स्या ददाति: (१) प्रथमाया ऋच आङ्गिरसः शुक्रतः, (२) द्वितीयाया आङ्गिरसः पवित्रः,

(३-४) कृतीयाचतुर्थोर्देवामित्रो मनुष्यभृताः, (५) पञ्चम्या वासिष्ठः प्रथः, (६) षष्ठ्याः शीनको गृत्तमदः,

(७) सप्तम्याआङ्गिरसी नृवेचपुष्पेधाहृषयः । (१, ३-४, ७) प्रथमाकृतीयाचतुर्थीसप्तमीनामिन्द्रः

(२) द्वितीयायाः त्रैमपितरः, (५) पञ्चम्या वातुसविद्विष्णवः, (६) षष्ठ्याश्च वायुर्देवताः ।

(१, ३-४, ६) प्रथमाकृतीयाचतुर्थीपञ्चमीनां नायमी, (२) द्वितीयाया जगती,

(५) पञ्चम्यास्त्रिष्टुप्, (७) सप्तम्याधातुष्टुप् उन्दाति ॥

त्वमेतदधारयः कृष्णासु रोहिणीषु च । परुष्णीषु रुद्रात्पयः ॥१॥

अरुरुचदुषसः पृश्निरग्रिय उक्षा मिमेति भुवनेषु वाजयुः ।

मायाविनौ ममिरे अस्य मायया नृचक्षसः पितरो गर्भमादधुः ॥२॥

इन्द्र इक्ष्योः सचा सम्मिश्र आ वचोयुजा । इन्द्रो वज्री हिरण्ययः ॥३॥

## Khanda II

### Daśati 2

595. Tvam etad adhārayaḥ kṛṣṇāsu rohiṇīṣu ca.

Paruṣṇīṣu ruśat payah.1

(Cf. Rv VIII.93.13)

596. Arūrucad uśasaḥ pṛṣṇir agriya ukṣā mimeti bhuvaṇeṣu  
vājayuh.

Māyāvino mamire asya māyayā nṛcakśasaḥ pitaro  
garbham ādadhuh.2

(Cf. S. 877; Rv IX.83.3)

597. Indra iddharyoḥ sacā sammīśla ā vacoyujā.

Indro vajrī hiraṇyayaḥ.3

(Cf. S. 797; Rv I.7.2; Av. XX.38.5; 47.4; 70.8)

594. I, the Lord of food, am born much prior to other Nature's bounties. I am first born out of the immortal cosmic sacrifice, one who offers me gifts, verily, protects every one with generous heart. I, the Lord of sustaining food, consume that greedy person who alone tries to consume the entire food.<sup>9</sup>

## **Khaṇḍa II**

### **Daśati 2**

595. It is you who deposit white milk in the black and the red and in the cows with spotted skins.<sup>1</sup>  
(Cf. Rv VIII.93.13)
596. The associate of dawn, and the sun (i.e. the divine elixir) shines forth; it sprinkles the dew drops to nourish the worlds with food and provisions; by its super-intellect, it supports the entire intelligentsia, the elders, the beholders of men; it supports the germ of entire activity in the world.<sup>2</sup>  
(Cf. S. 877; Rv IX.83.3)
597. The resplendent Lord, the wielder of adamantine justice, is the coordinator of all elements. At His command, all cosmic energies are harnessed to the richly-decorated aura and they come speedily to our help.<sup>3</sup>  
(Cf. S. 797; Rv I.7.2)

इन्द्र वाजेषु नोव सहस्रप्रधनेषु च । उग्र उग्राभिरुतिभिः ॥४॥  
 प्रथश्च यस्य सप्रथश्च नामानुष्टुभस्य हविषो हविर्यत् ।  
 धातुर्द्युतानात्सवितुश्च विष्णो रथन्तरमा जभारा वसिष्ठः ॥५॥  
 नियुत्वान्वायवा गह्यय शुक्रो अयामि ते । गन्तासि सुन्वतो गृहम् ॥६॥  
 यज्ञायथा अपूर्य्य मघवन्वृत्रहत्याय ।  
 तत्पृथिवीमप्रथयस्तदस्तन्ना उतो दिवम् ॥७॥

598. Indra vājeṣu nova sahasrapradhaneṣu ca.

Ugra ugrābhīr ūtibhiḥ.<sup>4</sup>

(Cf. S. 798; Rv I.7.4; Av. XX.70.10)

599. Prathaśca yasya saprathaśca nāmānuṣṭubhasya haviṣo  
 havir yat.

Dhātur dyutānāt savituśca viṣṇo rathantaram ā jabhārā  
 vasiṣṭhaḥ.<sup>5</sup>

(Cf. Rv X.181.1)

600. Niyutvān vāyavā gahyayaṁ śukro ayāmi te.

Gantāsi sunvato gr̥ham.<sup>6</sup>

(Cf. Rv II.41.2; Yv. XXVII.29)

601. Yaj jāyathā apūrvya maghavan vṛtra-hatyāya.

Tat pṛthivīm aprathayaś tad astabhnā uto divam.<sup>7</sup>

(Cf. S. 1429; Rv VIII.89.5)

598. O invincible resplendent Lord, may you, with insuperable defences, protect us in the struggle of hard life.<sup>4</sup>  
(Cf. S. 798; Ṛv I.7.4)
599. The most celebrated sage first comprehends and then reveals the meaning of the *rathantara* chants in the *anuṣṭup* meters, recite in favour of the suns so well known under the names *dhātṛ* (the sustainer), *savitṛ* (the impeller) and *viṣṇu* (the all-pervading).<sup>5</sup>  
(Cf. Ṛv X.181.1)
600. May you, O sense of touch, with all your awareness come. This graceful sensitivity of sweet taste is offered to you. You are fond of visiting those houses, where you get it.<sup>6</sup>  
(Cf. Ṛv II.41.2)
601. O bounteous Lord, there has been a time, when none existed prior to you, and you were born as if, for the destruction of the shrouding darkness. At that time, you spread out far and wide this earth and brought the heavens, the luminaries, into existence.<sup>7</sup>  
(Cf. S. 1429; Ṛv VIII.89.5)

## ( १ ) द्वतीया दशतिः

- (१-१३) ऋग्वेदशर्चाया अस्या दशतिः (१) प्रथमाया ऋषः परमेष्ठी प्रजापतिः, (२-३) द्वितीयाङ्गीययो पङ्क्तयो गीतम्, (४) चतुर्थ्या वैश्वामित्रो मनुच्यन्दाः, (५) पञ्चम्या गीतयो वामदेवः, (६) षष्ठ्याः गीतयो यन्तमदः, (७) सप्तम्या भारद्वाजी रात्रिः, (८) अष्टम्या बार्हस्पत्यो भरद्वाजः, (९) नवम्या भारद्वाज ऋषिष्या दीप्यन्तिमरतो वा, (१०) दशम्या वैश्वरूपाऽयस्त्या, (११) एकादश्या आङ्गिरसो द्विष्यस्त्याः, (१२-१३) द्वादशीययोदशयोश्च गाथिनो विश्वामित्र ऋषयः । (१) प्रथमायाः प्रजापतिः, (२-३) द्वितीयाङ्गीययोः सोमः, (४, ५-११) चतुर्थ्याद्विष्यन्तीययोदशीनमक्तिः, (५) पञ्चम्या गीतः, (६) षष्ठ्या आयः, (७) सप्तम्या रात्रिपदित्यश्च, (८) अष्टम्या वैश्वानरः, (९-१०) नवमीदशम्योर्विश्वे देवाः, (११) एकादश्याधेन्द्रो देवताः । (१, ७) प्रथमासप्तम्योरनुष्टुप्, (२, ५-६, ९, ११-१३) द्वितीयापञ्चमी-षष्ठीनवमीनामेकदश्यादितुषस्य च त्रिष्टुप्, (३) द्वतीयाया विपद्, (४) चतुर्थ्या गायत्री, (८) अष्टम्या जगती, (१०) दशम्याश्च ज्योतिष्मती जगती उन्दांसि ॥

मयि॑ वचो॑ अथो॑ यज्ञोथो॑ यज्ञस्य॑ यत्पयः॑ ।

परमेष्ठी॑ प्रजापतिर्दिवि॑ द्यामिव॑ दृ॒ष्टु ॥१॥

सं ते॑ पयो॑सि॒ समु॑ यन्तु॑ वाजाः॒ सं वृ॒ष्या॑न्यभिमाति॑षाहः॒ ।

आ॒प्याय॑मानो अमृ॒ताय॑ सोम॒ दिवि॑ श्रवा॑स्युत्तमा॒नि धि॒ष्व ॥२॥

## Khaṇḍa III

## Daśati 3

602. Mayi varco atho yaśoṭho yajñasya yat payah.  
Parameṣṭhī prajāpatir divi dyām iva dṛṣṭhatu.  
(Cf. Av. VI.69.3)

603. Sam te payāṁsi samu yantu vājāḥ sam  
vṛṣṇyānyabhimātīṣāḥ.  
Āpyāyamāno amṛtāya soma divi śṛvāṁsyuttamāni  
dhisva.  
(Cf. Rv I.91.18, Yv. X.12.113)

**Khaṇḍa III****Daśati 3**

602. O Lord of creation, the upholder of the supreme position, please enhance in me the divine glory, enhance in me fame and popularity, and also enhance the water or sustenance necessary for cosmic sacrifice, just as in the celestial region the luminaries (are multiplied and strengthened).<sup>1</sup>

(Cf. Av. VI.69.3)

603. O blissful Lord, may all sweet waters be treasured with you, and may powers, energies, and vanquishing vigour be united in you. For our immortality, may you provide us with heavenly spiritual nourishment.<sup>2</sup>

(Cf. Ṛv I.91.18)

त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः ।  
 त्वमातनोर्त्वा३न्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥३॥  
 अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं५ रत्नधातमम् ॥४॥  
 ते मन्वत प्रथमं नाम गौनां त्रिः सप्त परमं नाम जानन् ।  
 ता जानतो२रभ्यनूषत क्षा आविर्भुवन्नरुणीर्यज्ञसां गावः ॥५॥  
 समन्या यन्त्युपयन्त्यन्याः समानमूर्वं नद्यस्पृणन्ति ।  
 तमू शुचिं५ शुचयो दीदिवा५समपात्रघातमुप यन्त्यापः ॥६॥  
 आ प्रागाद्भद्रा युवतिरहः केतून्तसमीर्त्सति ।  
 अभूद्भद्रा निवेशनी विश्वस्य जगतो रात्रौ ॥७॥

604. Tvam imā oṣadhīḥ soma viśvās tvam apo ajanayas tvam gāḥ.  
 Tvam ātanor urva३ntarikṣam tvam jyotiṣā vi tamo vavartha.३  
 (Cf. Rv I.91.22; Yv. XXXIV.12)
605. Agnimīde purohitam yajñasya devam ṛtvijam.  
 Hotāram ratnadhātamam.४  
 (Cf. Rv I.1.1.)
606. Te manvata prathamam nama gonām triḥ sapta paramam nāma jānan.  
 Tā jānatīr abhyanūṣata kṣa āvirbhuvann aruṇīr yaśasā gāvah.५  
 (Cf. Rv IV.1.16)
607. Samanyā yantupayantyanyāḥ samānam ūrvam nadyas pṛnanti.  
 Tamū śucim śucayo dīdivāḥ sam apān-napātam upa yantyaṣaḥ.६  
 (Cf. Rv II.35.3)
608. Ā prāgād bhadṛā yuvatir ahnaḥ ketūnt samīrtsati.  
 Abhūd bhadṛā niveśanī viśvasya jagato rātrī.७

604. O blissful Lord, you have generated herbs, waters, and milch-kine; you have dispelled darkness with light, you have sustained and expanded the mid-regions.<sup>3</sup>  
(Cf. Rv I.91.22)
605. We worship the adorable God, the one of fore-most position or of the first priority, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous.<sup>4</sup>  
(Cf. Rv I.1.1)
606. They first have comprehended the name of the milch-cow (the divine speech). They found the mother's three sets of seven noblest terms (21 metres of the Vedas). Then they glorified the conscious dawns (divine light), and the purple dawn appeared with the radiance of the effulgent sun.<sup>5</sup>  
(Cf. Rv IV.1.16)
607. Some waters collect together, other's join them. As rivers, they flow together to a common reservoir (ocean). The pure waters have gathered round the hydrodynamic power, pure and shining.<sup>6</sup>  
(Cf. Rv II.35.3)
608. Here arrives the blessed maiden with a desire to save us from the scorching rays of sun. She is the giver of rest to the entire universe. May this night be source of peace and happiness to us.<sup>7</sup>



प्रक्षस्य वृष्णो अरुषस्य नू महः प्र नो वचो विदथा जातवेदसे ।  
 वैश्वानराय मतिर्नव्यसे शुचिः सोम इव पवते चास्त्रमये ॥८॥  
 विश्वे देवा मम शृण्वन्तु यज्ञमुभे रोदसी अपां नपाच्च मन्म ।  
 मा वो वचाँसि परिचक्ष्याणि वोचँ सुक्षेप्विदो अन्तमा मदेम ॥९॥  
 यशो मा द्यावापृथिवी यशो मेन्द्रबृहस्पती ।  
 यशो भगस्य विन्दतु यशो मा प्रतिमुच्यताम् ।  
 यशस्यास्याः सँ सदोहं प्रवदिता स्याम् ॥१०॥  
 इन्द्रस्य नु वीर्याणि प्रवोचँ यानि चकार प्रथमानि वज्री ।  
 अहन्नहिमन्वपस्ततदं प्र वक्षणा अभिनत्पर्वतानाम् ॥११॥

609. Prakṣasya vṛṣṇo aruṣasya nū mahah pra no vaco vidathā jātavedase.

Vaiśvānarāya matir navyase śuciḥ soma iva pavate  
cārur agnaye.<sup>8</sup>  
(Cf. Rv VI.8.1)

610. Viśve devā mama śṇvantu yajyīam ubhe rodasī apām napāc ca manma.

Mā vo vacāṁsi paricakṣyāṇi vocaṁ sumneṣvid vo  
antamā madema.<sup>9</sup>  
(Cf. Rv VI.52.14)

611. Yaśo mā dyāya -pṛthivī yaśo mendra-bfhaspatī.  
Yaśo bhagasya vindatu yaśo mā pratimucyātām.  
Yaśasvyāṅsyā saṁ sadoham pravaditā syām.<sup>10</sup>

612. Indrasya nu vīryāṇi pravocam yāni cakāra prathamāni vajrī.

Ahann ahim anvaspas tatarda pra vakṣaṇā abhinat  
parvatānām.<sup>11</sup>  
(Cf. Rv I.32.1; Av. II.5.5)

609. I commemorate promptly at the holy congregation the might of the all-pervading cosmic fire, all-knowing, the showerer, and the radiant; ever-fresh, pure, and graceful hymns flow from me for this universal leader, in the same way, as the herbal juice flows from the filter.<sup>8</sup>  
(Cf. Ṛv VI.8.1)
610. May all the divine powers, and both heaven and earth and the fire-divine, the grandson of water, hear our songs; may we not utter such words as you may disregard. Let us, closely allied with you, rejoice in bliss.<sup>9</sup>  
(Cf. Ṛv VI.52.14)
611. May my fame spread in regions from earth to heaven. May I be a recipient of reputation from men of learning and men of power. May I be renowned amongst the people of wealth. May I be never deprived of my glory. May I have good name amongst the members of assembly and may I be known for my eloquence.<sup>10</sup>
612. May I acclaim the valorous deeds of the resplendent soul (the lower self), which he has achieved; he has cloven the cloud of blind and dark impulses; and cast out the evil thoughts; he has broken a way for hte torrents of wisdom through obstacles.<sup>11</sup>  
(Cf. Ṛv I.32.1)

अ॒ग्नि॒रस्मि॑ जन्म॒ना जा॒तवे॒दा घृ॒तं मे॑ चक्षु॒रमृ॒तं म आ॑सन् ।  
 त्रि॒धातु॒रको॑ रज॒सो वि॒मानो॑जसं॒ ज्योति॑र्ह॒विरस्मि॑ सर्वम् ॥१२॥  
 पा॒त्यमि॑वि॒पो अ॒ग्रं पदे॑ वेः पा॒ति य॒क्ष्मश्च॑रण॒ꣳ सूर्य॑स्य ।  
 पा॒ति नाभा॑ स॒प्तशी॑र्षाणम॒ग्निः पा॒ति दे॒वाना॑मु॒पमा॑दमृ॒ष्ट्वः ॥१३॥

613. Agnir asmi janmanā jātavedā ghr̥tam me caksur  
 amṛtam ma āsan.

Tridhātur arko rajaso vimānojasram jyotir havir asmi  
 sarvam.<sup>12</sup>

(Cf. Ṛv III.26.7; Yv. XVIII.66)

614. Pātyagnir vipo agram padam veḥ pāti yahvaś caraṇaṁ  
 sūryasya.

Pāti nābhā sapta-śirṣaṇam agniḥ pāti devānām  
 upamādam ṛsvaḥ.<sup>13</sup>

(Cf. Ṛv III.5.5)

( ४ ) ऋषी दत्ततिः

(१-१२) दादशर्षाणां अग्न्या दत्ततेः (१) प्रथमायां ऋचोऽग्निः, (२) द्वितीयायां ऋचः, (३-७) तृतीयादि-  
 पञ्चानामाह्नितः कान्यपो वा नागवजः, (८) अहम्याः वृषिष्यन्तारिक्षद्यावो लोकाः, (९) नवम्या आङ्गिरस  
 ऋचः, (१०) दशम्याः सर्वा दिवा, (११-१२) एकादशीद्वादशयोध मारीचः कनक ऋचः । (१) प्रथमाया  
 भूमिः, (२) द्वितीयायां ऋचः (३-७) तृतीयादिपञ्चानां पुरुषः, (८) अहम्या द्यावाभुविर्वा, (९, ११)  
 नवम्येकादशयोधिरिन्द्र, (१०) दशम्या विश्वे देवाः, (१२) द्वादशयाध गीर्ध्वता । (१) प्रथमायाः  
 पङ्क्तिः, (२) द्वितीयाया विपद्दन्ती, (३-७, ९-१०) तृतीयादिपञ्चानां  
 नवमीऽशम्योश्चात्रुष्टु, (८) अहम्या ज्योतिष्यती गगती,  
 (११-१२) एकादशीद्वादशयोध विष्टुष्टु बन्दांसि ॥

आ॒जन्त्य॑मे॒ समि॒धान॑ दी॒दिवो॑ जि॒ह्वा च॑रत्यन्तरा॒सनि॑ ।  
 स॒ त्वं नो॑ अ॒ग्ने प॑यसा वसु॒विद्र॑यि॒ वषो॑ द्रो॒दाः ॥१४॥

## Khaṇḍa IV

### Daśarī 4

615. Bhrājantyaagne samidhāna dīdivo jihvā caraty antar  
 āsani.

Sa tvam no agne payasā vasuvid rayim varco dr̥śedāḥ.



वसन्तं इक्षु रन्त्यो ग्रीष्मं इक्षु रन्त्यः	।
वर्षाण्यनु शरदो हेमन्तः शिशिरं इक्षु रन्त्यः	॥२॥
सहस्रशीर्षाः पुरुषः सहस्राक्षः सहस्रपात्	।
स भूमिर् स सर्वतो वृत्वात्यतिष्ठदशङ्गुलम्	॥३॥
त्रिपादूर्ध्वं उदैत्पुनः पादोऽस्यैहाभवत्पुनः	।
तथा विष्वद व्यकामदशनानशने अभि	॥४॥
पुरुष एवेद स सर्वं यद्वृत्तं यच्च भाव्यम्	।
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि	॥५॥

616. Vasanta innu rantyo grīṣma innu rantyaḥ.  
Varṣānyanu śarado hemantaḥ śīśira innu rantyaḥ.<sup>2</sup>
617. Sahasra -śīrṣāḥ puruṣaḥ sahasrākṣaḥ sahasrapāt.  
Sa bhūmīṁ sarvato vṛtvāatyatiṣṭhad daśāṅgulaṁ.<sup>3</sup>  
(Cf. Rv X.90.1; Yv. XXXI.1; Av. XIX.6.1)
618. Tripād-ūrdhavam udait puruṣaḥ pādosyehābhavat  
punaḥ.  
Tathā viṣvaṁ vyakrāmad aśanānaśane abhi.<sup>4</sup>  
(Cf. Rv X.90.4; Yv. XXXI.4; Av. XIX.6.2)
619. Puruṣa evedaṁ sarvam yad bhūtam yacca bhāvyaṁ.  
Pādosya sarva bhūtāni tripād asyāmṛtam divi.<sup>5</sup>  
(Cf. Rv X.90.2; Yv. XXXI.2. Av. XIX.6.4)

616. Charming and sweet is the Vasanta (Spring) season. Grīṣma or the summer season is also equally charming and sweet, and so is the Varṣā season or rains. Śarada or the autumn season is also charming and sweet. Hemanta or winter season and also Śiśira season of the extreme chilly cold are also equally charming and sweet.<sup>2</sup>

Season	Vedic Months	Months after constellations
Vasanta	Madhu-Mādhava	Caitra-Vaiśākha
Grīṣma	Śukra-Śuci	Jyestha-Āśāḍha
Varṣā	Nabha-Nabhasya	Śrāvaṇa-Bhādrapada
Śarada	Īṣa-Ūrja	Aśvina-Kārttika
Hemanta	Saha-Sahasya	Mārgaśīrṣa-Pauṣa
Śiśira	Tapa-Tapasya	Māgha-Phālguna

617. Cosmic Man has thousands of heads, thousands of eyes, and thousands of feet. Enveloping this whole universe, He exceeds by ten finger-breadths all round.<sup>3</sup> (Cf. Rv X.90.1)
618. Three-fourthsof that Cosmic Man rises above the heaven. The one-fourth is still here on the earth. Then He starts spreading in all directions towards all that eats not.<sup>4</sup> (Cf. Rv X.90.4)
619. Whatever all this is, whatever has been in the past and whatever is going to be in future, is, verily, the Cosmic Person. In His one-fourth (or one quarter) is the entire creation, and His three-fourth is void or the unoccupied space, eternal and celestial.<sup>5</sup> (Cf. Rv X.90.2)

त॒वान॒स्य॒ महि॑मा॒ ततो॑ ज्य॒याया॑श्च॒ पूरु॑षः ।	
उ॒तामृ॑तत्व॒स्ये॒शानो॑ यद॒न्नेना॑तिरो॒हति॑ ॥६॥	
ततो॑ वि॒राड॒जाय॑त वि॒राजो॑ अधि॒ पूरु॑षः ।	
स जा॒तो अत्य॑रिच्यत॒ पश्चा॑द्भूमि॒मथो॑ पु॒रः ॥७॥	
म॒न्ये वां॑ द्यावा॒पृथि॒वी सु॒भोज॑सो॒ ये अ॒प्रये॑धाम॒भित॑म॒भि यो॒जन्त॑म् ।	
द्यावा॑पृथि॒वा भव॑त॒स्यो॒ने ते॒ ना मु॒ञ्च॑तम॒हसः॑ ॥८॥	
ह॒री त इन्द्र॑ श्मश्रू॒ण्यु॒तो ते॒ हरि॑तो॒ हरी॑ ।	
ते॒ त्वा स्तु॒वन्ति॑ क॒वयः॑ परु॒षासो॑ वन॒गवः॑ ॥९॥	
य॒द्वचो॑ हिर॒ण्यस्य॑ य॒द्वा वचो॑ ग॒वामु॑त ।	
म॒त्यस्य॑ ब्र॒ह्मणो॑ वच॒स्तेन॑ मा स॒सृ॑जाम॒सि ॥१०॥	

620. Tāvān asya mahimā tato jyāyāṁśca pūruṣaḥ.

Utāmṛttvasyeshāno yad annenātirohati.<sup>6</sup>

(Cf. Rv X.90.3-2; Yv. XXXI.3-2)

621. Tato virād ajāyata virājo adhi pūruṣaḥ.

Sa jāto atyaricyata paścād bhūmim atho puraḥ.<sup>7</sup>

(Cf. Rv X.90.5; Yv. XXXI.5; Av. XIX.6.9)

622. Manye vām dyāvā-prthivī subhojasau ye aprathethām  
amitam abhi yojanam.

Dyāvā-prthivī bhavataṁ syone te no muñcatam  
amhasaḥ.<sup>8</sup>

(Cf. Av. IV.26.1)

623. Harī ta indra śmaśrū nyuto te haritau harī.

Tam tvā stuvanti kavayaḥ paruṣāso vanar gavaḥ.<sup>9</sup>

624. Yad varco hiranyasya yad vā varco gavāmuta.

Satyasya brahmaṇo varcas tena mā sarṁsrjām asi.<sup>10</sup>

620. That much (as is the basis of the past and of the future) is his particular glory. But verily, the Cosmic Man is much greater than that (in all parameters). Whatever is born of food and beyond that of immortal eternity, He is the supreme master.<sup>6</sup>  
(Cf. Rv X.9.3-2)
621. From that Cosmic Man, super-luminiscence is born and from super-luminiscence again the creative factor is born. Expanding, He exceeds the earth backward and forward both.<sup>7</sup>  
(Cf. Rv X.90.5)
622. O regions of heaven and earth, I take both of you to be the right sustainer of all of us. You are extended to unmeasured dimensions all around us. May you, heaven and earth, give us protection against evils and sins, and be favourable to us.<sup>8</sup>  
(Cf. Av. IV.26.1)
623. O Sun, the creation of the resplendent Lord, your ray-like moustaches are the suckers of water. Your centripetal and centrifugal forces (the two yoked horses) are used in establishing a equilibrium. Men of wisdom, with their divine words of praises invoke you.<sup>9</sup>
624. The glory and glamour of gold-like creation as well as the glory of kine, and the eternal truth of Divine Supreme, — may all of us be blessed with them.<sup>10</sup>



सहस्तन्न इन्द्र दद्ध्योज ईशे ह्यस्य महतो विरप्तिन् ।  
 क्रतुं न नृम्यन् स्थविरं च वाजं वृत्रेषु शत्रून्सुहनां कृधी नः ॥११॥  
 सहर्षभाः सहवत्सा उदेत विश्वा रूपाणि विभ्रतीद्वर्यूमीः ।  
 उरुः पृथुरस्य वो अस्तु लोक इमा आपः सुप्रपाणा इह स्त ॥१२॥

625. Sahas tan na indra daddhy oja īśe hy asya mahato virap̥sin.

Kratum na nṛm̐yaṇ̐ sthaviram ca vājam vṛtreṣu śatrūnt suhanaṁ kṛdhī nah. ११

626. Saharṣabbhāḥ sahavatsā udetā viśvā rūpāṇi bibhratīr dvyūdhnīḥ.

Uruḥ pṛthur ayam vo astu loka imā āpaḥ suprapāṇā iha sta. 12

( ५ ) षष्ठी ददाति

(१-१४) ऋतुर्वषायाः अस्या ददातेः (१) षष्ठीयाया ऋचः आङ्गिरसः शतं वैष्णवसः, (२) द्वितीयायाः सौर्वो विचाद, (३) तृतीयाया आङ्गिरसः कृतः, (४-६) ऋतुर्वषादितृचस्य सार्वभृत्सो वा काद्वेषेयः सप्तोऽर्जुदो वा, (७-१४) सप्तम्यायहानाञ्च काव्यः प्रत्यक्ष्य क्रययः । (१) षष्ठीयाया अग्निः, (२-३, ७-१४) द्वितीया-द्वितीययोः सप्तम्यायहानाञ्च सूर्यः, (४-६) ऋतुर्वषादितृचस्य वात्स्या देवताः । (१, ४-१४) षष्ठीयाया-ऋतुर्वषादेकाद्वानाञ्च गायत्री, (२) द्वितीयाया बगती, (३) तृतीयाया त्रिदृप् फन्दासि ॥

अग्ने आयूँषि पवसे आसुवौजमिषे च नः । आरे बाधस्व दुच्छुनाम् ॥१॥

**Khanda V**

**Daśati 5**

627. Agna āyuūṁṣi pavasa āsuvorjam iṣam ca nah.

Āre bādhasva ducchunai pavasa āsuvorjam iṣam ca nah.

Āre bādhasva ducchunām. १

(Cf. S. 1464; 1518; Rv IX.66.19; Yv. XIX.38; XXXV.16)

625. O resplendent Lord, the possessor of immense glory, may you give us that endurance and valour, of which you are a supreme possessor. May we for our selfless public services get from you wealth and sufficient strength and may we succeed in defeating our enemy in our fights against them.<sup>11</sup>
626. O cows (or divine speech), you are the possessor of all the forms; you yield us milk morning and evening; you are impregnated by bulls or showerers of bliss. You are loved by calves. May you grow more and more prosperous. This region of extensive lengths and breadths, and the waters be favourable to us. May this life of ours be a blessing.<sup>12</sup>

### **Khaṇḍa V**

#### **Daśati 5**

627. O adorable Lord, you support our lives; you send us fuel and food. May you drive away — far from us — the evil instincts.<sup>1</sup>  
(Cf. S. 1464; 1518; Rv IX.66.19)

विभ्राद्बृहत्पिबतु सोम्यं मध्वायुर्दधयज्ञपतावविहृतम् ।  
 वातजूतो यो अभिरक्षति त्मना प्रजाः पिपति बहुधा वि राजति ॥२॥  
 चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।  
 आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्युषश्च ॥३॥  
 आयं गौः पृथिरकमीदसदन्मातरं पुरः । पितरं च प्रयन्स्त्वः ॥४॥  
 अन्तश्चरति रोचनास्य प्राणादपानती । व्यस्यन्महिषो दिवम् ॥५॥  
 त्रिंशद्धाम वि राजति वाक्पतङ्गय धीयते । प्रति वस्तोरहं शुभिः ॥६॥

628. Vibhrād bṛhat pibatu somyam madhv āyur dadhad yajñapatāv-avihṛutam.

Vātajūto yo abhirakṣati tmanā prajāḥ piparti bahudhā vi rājati.<sup>2</sup>

(Cf. S. 1453; Rv X.170.1; Yv. XXXIII.30)

629. Citram devānām udagād anīkam cakṣur mitrasya varunasyāgneḥ.

Āprā dyāvā-pṛthivī antarikṣam sūrya ātmā jagata stasthuṣaś ca.<sup>3</sup>

(Cf. Rv I.115.1; Yv. VII.42; XIII.46; Av. XIII.2.35; XX.107.14)

630. Āyam gauḥ pṛṣnir akramīd asadan mātaram purah.

Pitaram ca prayant svah.<sup>4</sup>

(Cf. S. 1376; Rv X.189.1; Yv. III.6; Av. VI.31.1; XX.48.4)

631. Antaś carati rocanāsyā prāṇād apānati.

Vyakhyān mahiṣo divam.<sup>5</sup>

(Cf. S. 1377; Rv X.189.2; Yv. III.7; Av. VI.31.2; XX.48.5)

632. Triṃśad dhāma vi rājati vāk patangāya dhīyate.

Prati vastora-ha dyubhiḥ.<sup>6</sup>

(Cf. S. 1378; Rv X.189.3; Yv. III.8; Av. VI.31.3; XX.48.6)

628. Let the radiant sun abundantly draw sweet herbal juices, bestowing unbroken life upon the house-holders, the institutors of sacrifices. Impelled by the wind, the sun protects his people of his own accord, nourishes them and shines over many a land.  
(Cf. S. 1453; Rv X.170.1)
629. Yonder has arisen, above the horizon, with wonderful divine effulgence the Eye of our light, life and energy. He, that Eye, the Sun, has filled the celestial region, the earth and the interspace with his glory. The Sun is the soul of all that moves or is stationary.<sup>3</sup>  
(Cf. Rv I.115.1)
630. The earth moves (on her axis) round and round in the space (with the sun stationed in the centre). The earth is the mother, the heaven our father. She moves around the sun in space, carrying waters on her front.<sup>4</sup>  
(Cf. S. 1376; Rv X.189.1)
631. The brilliant radiance of the sun penetrates internally in the cosmic body, drawing the air down, after having taken it up; like the in-breath and out-breath (in a living body). The sun illumines the entire celestial space.<sup>5</sup>  
(Cf. S. 1377; Rv X.189.2)
632. Praises in divine words are showered upon this divine bird — the sun. He rules supreme through thirty stations (30 ghatikās) of the day and night.<sup>6</sup>  
(Cf. S. 1378; Rv X.189.3)

अप॑ त्वे तायवो॑ यथा॑ नक्षत्रा॑ यन्त्यक्तुभिः॑ । सूराय॑ विश्वचक्ष॑से ॥७॥  
 अद॑श्रन्नस्य॑ केतवो॑ वि रश्मयो॑ जना॑ऽ अनु । भ्राज॑न्तो अग्नयो॑ यथा ॥८॥  
 तर॑णिर्विश्वदर्श॑तो ज्योति॑ष्कृदसि॑ सूर्य । विश्व॑माभा॑सि रोच॑नम् ॥९॥  
 प्रत्य॑ङ् देवानां॑ विशः॑ प्रत्य॑ङ् देवि॑ मानुषान् । प्रत्य॑ङ् विश्व॑ऽ स्वर्द॑शे ॥१०॥  
 येना॑ पावक॑ चक्ष॑सा भुर॑ण्यन्तं जना॑ऽ अनु । त्वं वरु॑ण पश्य॑सि ॥११॥  
 उद्य॑मेषि॑ रजः॑ पृथ॑वा मिमा॑नो अक्तुभिः॑ । पश्य॑ञ्जन्मानि॑ सूर्य ॥१२॥

633. Apa tye tāyavo yathā nakṣatrā yanty aktubhiḥ.  
 Sūrāya viśvacakṣase.<sup>7</sup>  
 (Cf. Rv I.50.2; Av. XIII.2.17; XX.47.14)

634. Adṛsrann asya ketavo vi raśmayo janāṁ anu.  
 Bhrājanto agnayo yathā.<sup>8</sup>  
 (Cf. Rv I.50.3; Yv. VIII.40; Av. XIII.2.18;  
 XX.47.15)

635. Taraṇir viśva-darśato jyotiṣkṛd asi sūrya.  
 Viśvam ābhāsi rocanam.<sup>9</sup>  
 (Cf. Rv I.50.4; Yv. XXXIII.36; Av. XIII.2.19;  
 XX.47.16)

636. Pratyāṁ devānām viśaḥ pratyāṁ udeṣi mānuṣān.  
 Pratyāṁ viśvam svar dṛṣe.<sup>10</sup>  
 (Cf. Rv I.50.5; Av. XIII.2.20; XX.47.17)

637. Yenā pāvaka cakṣasā bhuranyantam janāṁ anu.  
 Tvam varuṇa paśyasi.<sup>11</sup>  
 (Cf. Rv I.50.6; Yv. XXXIII.32; Av. XIII.2.21;  
 XX.47.18)

638. Ud dyāmeṣi rajah pṛthvahā mimāno aktubhiḥ.  
 Pasyāṁ janmāni sūrya.<sup>12</sup>  
 (Cf. Rv I.50.7; Av. XIII.2.22; XX.47.19)

633. In his supreme transcendental glow, all other transient lights fade away, like thieves.<sup>7</sup>  
(Cf. Rv I.50.2)
634. His illuminating rays, shining like blazing fires, are seen afar, refulgent over the world of men.<sup>8</sup>  
(Cf. Rv I.50.3)
635. O self-radiant God, you are the supreme light that outstrips all in speed, and it is your spiritual radiance that awakens each one of us, and shines through the entire firmament.<sup>9</sup>  
(Cf. Rv I.50.4)
636. O God, you rise above to vitalize the physical forces, and you go deep into the inner realm to shine through the hearts of mankind. You command all the regions of the celestial and spiritual world.<sup>10</sup>  
(Cf. Rv I.50.5)
637. It is your divine light that purifies our soul, and keeps us away from evil thoughts and malicious actions.<sup>11</sup>  
(Cf. Rv I.50.6)
638. It is your divine light that discriminates between light and darkness for the benefit of all creatures that have birth.<sup>12</sup>  
(Cf. Rv I.50.7)

अयुक्तं सप्त शुन्ध्युवः सूरौ रथस्य नप्यः । ताभिर्याति स्वयुक्तिभिः ॥१३॥  
सप्त त्वा हरितौ रथे वहन्ति देव सूर्य । शौचिष्कैशं विचक्षण ॥१४॥

॥ इत्यारण्यार्चिका ॥

639. Ayukta sapta śundhyuvah sūro rathasya naptryah.  
Tābhir yāti svayuktibhiḥ.<sup>13</sup>  
(Cf. Rv I.50.9; Av. XIII.2.24; XX.47.21)

640. Sapta tvā harito rathe vahanti deva sūrya.  
Śociṣkeśam vicakṣaṇa.<sup>14</sup>  
(Cf. Rv I.50.8; Av. XIII.2.23; XX.47.20)

Here ends Khaṇḍa V of Adhyāya VI.  
Here also ends Āraṇya Kāṇḍa (Parva),  
also known as *Āraṇyārcikā*

### अथ महानामन्यार्चिकः

(१-१०) दशार्चाया मस्या दशतेन्द्रो वा दशपतिर्वा विष्णुर्वा विश्वामित्रो वा कृषिः । (१-९) दशमदिवसना-  
मिन्द्रः, (१०) दशम्याथ सिङ्गोक्त्य देवताः । (१-९) दशमदिवसानां विपद्,  
(१०) दशम्याथ पापघ्नी वसपत्न्यौ इत्यसी ॥

विदा मेघवन् विदा गातुमनुशंसिषो दिशः ।  
दिशो शचीनां पते पूर्वीणां पुरुवसो ॥१॥  
आभिष्टुमभिष्टिभिः स्वाज्ञोऽशुः ।  
प्रचेतनं प्रचेतयेन्द्रं द्युम्नाय न हवे ॥२॥

### MAHĀNĀMNYĀRCIKĀ

641. Vidā maghavan vidā gatum anusaṁśiṣo diśaḥ.  
Śikṣā śacinām pate pūrvīnām purūvaso.<sup>1</sup>

642. Ābhiṣ tvam abhiṣtibhiḥ svājñān āmśuḥ.  
Pracetana pracetayendra dyumnāya na hve.<sup>2</sup>

639. The self-radiant one operates through these harnessed sevens (five organs of senses and mind and intellect on the spiritual plane), — never failing and ever purifying, and thus safely draws the chariot of inner cosmos.<sup>13</sup> (Cf. Rv I.50.9)

640. O, the one of refulgent hairs (self-radiant), through your divine spectrum (of seven horses) harnessed to your chariot, you guide all men.<sup>14</sup> (Cf. Rv I.50.8)

Here ends Khaṇḍa V of Adhyāya VI  
HERE ENDS ĀRANYA KĀṆḌA (PARVA)  
OR  
ENDS HERE THE ĀRNAYĀRCIKA

641. O affluent Lord, you know everything; you know the place and direction, where the devotee or he house-holder aspires to go. Please direct him towards that end. O eternal Lord of our intellects; O possessor of immense wealth!<sup>1</sup>

642. Pleased with these prayers, kindly award prosperity and other blessings. You are very much like the sun in glory and omnipresence. O Supreme embodiment of conscientiousness, give me sufficient awareness (to avoid evils), O Lord of resplendence; please give us glory and food.<sup>2</sup>



ए॒वा हि श॑क्रो रा॒ये वा॒जाय॑ वज्रि॒वः ।  
 श॒वि॒ष्ठ वज्रि॑न्नु॒जसे॑ म॒हि॒ष्ठ वज्रि॑न्नु॒जसे॑  
 आ या॑हि पि॒ब म॑त्स्व ॥३॥  
 वि॒दा रा॒ये सु॒वीर्यं॑ भु॒वो वा॒जानां॑ प॒तिर्वशा॑ अनु ।  
 म॒हि॒ष्ठ वज्रि॑न्नु॒जसे॑ यः श॒वि॒ष्ठः शू॒राणाम् ॥४॥  
 यो म॒हि॒ष्ठो म॒घोना॑म॒श्नु॒र्न शोचिः॑ ।  
 चि॒कित्वा॑ अभि॒ नो नये॑न्द्रो वि॒दे त॒सु स्तु॒हि ॥५॥  
 ई॒शे हि श॑कस्त॒मू॒तये॑ हवामहे॒ जे॒तार॑मप॒राजि॑तम् ।  
 स नः॑ स्व॒ष॒देति॑ द्विषः॒ क्र॒तुश्छ॑न्द॒ क्र॒ते बृ॑हत् ॥६॥  
 इन्द्र॑ धनस्य सा॒तये॑ हवामहे॒ जे॒तार॑मप॒राजि॑तम् ।  
 स नः॑ स्व॒ष॒देति॑ द्विषः॒ स नः॑ स्व॒ष॒देति॑ द्विषः ॥७॥

643. Evā hi śakro rāye vājāya vajrivaḥ.  
 Śaviṣṭha vajrinn Ńjase maṁhiṣṭha vajrinn Ńjasa ā yāhi  
 piba matsva. 3
644. Vidā rāye suvīryam bhuvō vājānām patir vaśaṁ anu.  
 Maṁhiṣṭha vajrinn Ńjase yaḥ śaviṣṭhaḥ śūrāṇām. 4
645. Yo maṁhiṣṭho maghonām aṁśurnna śociḥ.  
 Cikitvo abhi no nayendro vide tamu stuhī. 5
646. Íśe hi śakras tam ūtaye havāmahe jetāram aparājitam.  
 Sa naḥ svarṣad atī dviṣaḥ kratus chanda ṛtam bṛhat. 6
647. Indram dhanasya sātaye havāmahe jetāram aparājitam.  
 Sa naḥ svar ṣadati dviṣaḥ sa naḥ svar ṣadati dviṣaḥ. 7

643. O Lord, you verily, have a great potential of accomplishment. O, the holder of adamantine justice, may you be pleased to give us wealth and capacity to work. O Lord, with supreme force and strength, O Lord of justice, may we please you and get favours from you. Please come to us, drink the immortal elixir and be exhilarated.<sup>3</sup>
644. O Lord of defence forces, be pleased to have us under your defence; may we acquire wealth, vigour and prosperity. O Lord of supreme authority and the possessor of adamantine weapons, you are amenable to our requests and prayers, you are exemplary among brave heroes.<sup>4</sup>
645. You, O Lord, are well known for your affluent awards. You illumine like the sun. Lead us safe across all quarters. You are ever available to us for help. We offer prayers to you, our resplendent Lord.<sup>5</sup>
646. You are the potentiality source for securing supremacy everywhere. We invoke you for our protection; you are the one who is never defeated or vanquished, and is always a victor; may He, our Lord, over-ruling all our enemies, lead us to success and favours. He is the protector of selfless acts and service, the divine speech (metres), and the eternal law of supreme significance.<sup>6</sup>
647. We, the devotees, invoke the Lord of resplendence for the sake of wealth and affluence; our Lord is never defeated and is ever a victor, may He crush evil and evil doer both.<sup>7</sup>

पूर्वस्य यत्ते अद्रिवोऽश्मदाय ।  
 सुम्न आ धेहि नो वसो पूर्तिः शविष्ठ शस्यते ।  
 वशी हि शक्रो नूनं तन्नव्यं संन्यसे ॥८॥  
 प्रभो जनस्य वृत्रहन्तसामयेषु ब्रवावहे ।  
 शूरो यो गोषु गच्छति सखा सुशेवो अह्युः ॥९॥  
 एवा ह्येव । एवा ह्यग्ने । एवा हीन्द्र ।  
 एवा हि पूषन् । एवा हि देवाः । ॐ एवाहि देवाः ॥१०॥

॥ इति ताम्रवेदपूर्वार्चिकः ॥

648. Pūrvasya yat te adrivo aśmāsur madāya.  
 Sumna ā dhehi no vazo purtiḥ śaviṣṭha śasyate.  
 Vasī hi śakro nūnam tan navyam samnyase.<sup>8</sup>

649. Probho janasya vṛtrahant samaryeṣu bravāvahai.  
 Śūro yo goṣu gacchati sakhā suśeṣo advayuh.<sup>9</sup>

### Pañcapuriṣapadāni

650. Evā hye3va. Evā hyagne. Evā hīndra.  
 Evā hi pūṣan. Evā hi devāḥ. OM EVĀ HI DEVĀḥ.<sup>10</sup>

Kānda	No. of Rks
Āgneya	114
Aindra	352
Pāvamāna	119
Āraṇya	55
Mahānāmnyārcika	10

Total 650

HERE ENDS MAHĀNĀMNYARCIKA

648. O Lord, the possessor of adamantine weapons, we are your devotee from the very early times, may we have the divine enlightenment from your rays of wisdom — an enlightenment which is so exhilarating. Please take us over in your direct favours.<sup>8</sup>

O mighty one, your favours and privileges are so well evoked, you have the Supreme potential to work and accomplish; you are our sole master and guardian.

Verily, I would be pleased to renunciate the new worldly pleasures.

649. May we, the renouncers, together have a dialogue among us.

May we talk about the Supreme Self, who is wise, everybody's friend, and an abode of divine bliss; the only one, without a second, who moves singly in all the heavenly bodies. (Let us talk about Him and be wise).<sup>9</sup>

650. This verse includes the final five aphorisms known as the *PURĪṢA PĀDA*.

- (i) This and thus for you alone,
- (ii) O Agni, the adorable Lord, thus for you also,
- (iii) O Indra, the resplendent Lord, thus for you too,
- (iv) O Pūṣan, Lord of sustenance, thus for you too,
- (v) O devāḥ, O all Bounties, thus for you also.<sup>10</sup>

**HERE ENDS MAHĀNĀMNYĀRCIKA.**

**Summry**  
**Pūrvārcika: Chanda Ārcika**

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**Classification I**  
**in Adhyāyas and Khandas**

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**Adhyāya I**

Khaṇḍa I	1-10
Khaṇḍa II	11-20
Khaṇḍa III	21-34
Khaṇḍa IV	35-44
Khaṇḍa V	45-54
Khaṇḍa VI	55-62
Khaṇḍa VII	63-72
Khaṇḍa VIII	73-80
Khaṇḍa IX	81-90
Khaṇḍa X	91-96
Khaṇḍa XI	97-106
Khaṇḍa XII	107-114

**Adhyāya II**

Khaṇḍa I	115-124
Khaṇḍa II	125-134
Khaṇḍa III	135-144
Khaṇḍa IV	145-154
Khaṇḍa V	155-164
Khaṇḍa VI	165-174
Khaṇḍa VII	175-184
Khaṇḍa VIII	185-193
Khaṇḍa IX	194-203
Khaṇḍa X	204-213
Khaṇḍa XI	214-222
Khaṇḍa XII	223-232

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**Classification II**  
**in Prapāthakas, Ardhas**  
**and Daśātis**

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**Prapāthaka I: Ardha I**

Daśati 1	1-10
Daśati 2	11-20
Daśati 3	21-34
Daśati 4	35-44
Daśati 5	45-54

**Prapāthaka I: Ardha II**

Daśati 6	55-62
Daśati 7	63-72
Daśati 8	73-80
Daśati 9	81-90
Daśati 10	91-96

**Prapāthaka II: Ardha I**

Daśati 1	97-106
Daśati 2	107-114
Daśati 3	115-124
Daśati 4	125-134
Daśati 5	135-144

**Prapāthaka II: Ardha II**

Daśati 6	145-154
Daśati 7	155-164
Daśati 8	165-174
Daśati 9	175-184
Daśati 10	185-193

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**Classification I**  
**in Adhyāyas and Khaṇḍas**


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**Adhyāya III**

Khaṇḍa I	233-242
Khaṇḍa II	243-252
Khaṇḍa III	253-262
Khaṇḍa IV	263-272
Khaṇḍa V	273-282
Khaṇḍa VI	283-292
Khaṇḍa VII	293-302
Khaṇḍa VIII	303-312
Khaṇḍa IX	313-322
Khaṇḍa X	323-331
Khaṇḍa XI	332-341
Khaṇḍa XII	342-351

**Adhyāya IV**

Khaṇḍa I	352-359
Khaṇḍa II	360-369
Khaṇḍa III	370-380
Khaṇḍa IV	381-390
Khaṇḍa V	391-398
Khaṇḍa VI	399-408
Khaṇḍa VII	409-418
Khaṇḍa VIII	419-426
Khaṇḍa IX	427-436
Khaṇḍa X	437-446
Khaṇḍa XI	447-456
Khaṇḍa XII	457-466

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**Classification II**  
**in Prapāthakas, Ardhas**  
**and Daśatis**


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**Prapāthaka III: Ardha I**

Daśati 1	194-203
Daśati 2	204-213
Daśati 3	214-222
Daśati 4	223-232
Daśati 5	233-242

**Prapāthaka III: Ardha II**

Daśati 6	243-252
Daśati 7	253-262
Daśati 8	263-272
Daśati 9	273-282
Daśati 10	283-292

**Prapāthaka IV: Ardha I**

Daśati 1	293-302
Daśati 2	303-312
Daśati 3	313-322
Daśati 4	323-331
Daśati 5	332-341

**Prapāthaka IV: Ardha II**

Daśati 6	342-351
Daśati 7	352-359
Daśati 8	360-369
Daśati 9	370-380
Daśati 10	381-390

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**Classification I**  
**in Adhyāyas and Khaṇḍas**


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**Adhyāya V**

<b>Khaṇḍa I</b>	467-476
<b>Khaṇḍa II</b>	477-486
<b>Khaṇḍa III</b>	487-496
<b>Khaṇḍa IV</b>	497-510
<b>Khaṇḍa V</b>	511-522
<b>Khaṇḍa VI</b>	523-532
<b>Khaṇḍa VII</b>	533-544
<b>Khaṇḍa VIII</b>	544-553
<b>Khaṇḍa IX</b>	554-565
<b>Khaṇḍa X</b>	566-577
<b>Khaṇḍa XI</b>	578-585

**Adhyāya VI**

<b>Khaṇḍa I</b>	586-594
<b>Khaṇḍa II</b>	595-601
<b>Khaṇḍa III</b>	602-614
<b>Khaṇḍa IV</b>	615-626
<b>Khaṇḍa V</b>	627-640

**Mahānāmnyarcika 641-650**


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**Classification II**  
**in Prapāṭhakas, Ardhas**  
**and Daśatis**


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**Prapāṭhaka V: Ardha I**

<b>Daśati 1</b>	391-398
<b>Daśati 2</b>	399-408
<b>Daśati 3</b>	409-418
<b>Daśati 4</b>	419-426
<b>Daśati 5</b>	427-436

**Prapāṭhaka V: Ardha II**

<b>Daśati 6</b>	437-446
<b>Daśati 7</b>	447-456
<b>Daśati 8</b>	457-466
<b>Daśati 9</b>	467-476
<b>Daśati 10</b>	477-486

**Prapāṭhaka VI: Ardha I**

<b>Daśati 1</b>	487-496
<b>Daśati 2</b>	497-510
<b>Daśati 3</b>	511-522
<b>Daśati 4</b>	523-532
<b>Daśati 5</b>	533-544

**Prapāṭhaka VI: Ardha II**

<b>Daśati 6</b>	545-553
<b>Daśati 7</b>	554-565
<b>Daśati 8</b>	566-577
<b>Daśati 9</b>	578-585